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# THE UNSEALED BIBLE

## OR REVELATION REVEALED

DISCLOSING THE MYSTERIES OF LIFE AND DEATH

BY

REV. GEORGE CHAINEY

Behold, He Cometh with Clouds

GENESIS

OR

THE BOOK OF BEGINNINGS

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GIFT OF
George Chaney

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BY

REV. GEORGE CHAINEY

*VOL. I.*

GENESIS, OR, THE BOOK OF BEGINNINGS

"Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the Book, and to loose the seven seals thereof."
—REV. v. 5.

LONDON
KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
THE SCHOOL OF INTERPRETATION,
938 Fine Arts Building,
CHICAGO, ILL.
1902

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# DEDICATION

I DEDICATE this work in its entirety to the Celestial Host, without whose unfailing co-operation, through many years of toil night and day, it could never have been written; and this I do, in most friendly devotion also, to my great human brotherhood of every race and religion, in the strong conviction that seems knowledge, that it will do something towards lifting the burden of our world, by making clear, that the one thing needful is a familiar acquaintance with, and constant sweet intercourse and exchange of service between the Heavens and the Earth, from which fellowship and co-operation can only come the fulfilment of all our hopes and the abundant supplying of all our needs. While remembering the unfailing help of the heavens, I would also acknowledge my debt to all human toil and service to-day, and in all our yesterdays, of all my brothers and sisters without as well as behind the veil. In offering this fruit of much toil, I but give grace for grace and make my contribution where it is due, both in justice and in all human gratitude and spiritual sincerity in the service of truth.

GEORGE CHAINEY.

MONTJOIE, EVANSTON, ILL.,
*7th April* 1900.



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# A FOREWORD

It is finished. It is also begun. Every end is a beginning and every beginning is an end. The old order passes. The new order comes. The king is dead. Long live the king. The unknown God is dethroned. The known God is enthroned. The day appears: also the night. The past is condemned and also forgiven. The new is welcomed and also watched. God forgives man and man forgives God. God has waited and now sees fruit of His sowing. Man has suffered and toiled and now sees the joy born of labour and of pain. The natural advances into the spiritual. The spiritual comes forth into the natural. Body touches spirit and spirit touches body. Mind illumines soul and soul glorifies mind. The barriers between are fast melting away. Many are naturally religious and religiously natural. The church advances into the world and the world draws near to the church. Science is becoming religious and religion is growing scientific. The heavens are descending and the earth ascending. There is a sound behind the walls of matter, of busy feet and a low murmuring as of many voices. Man shall soon dwell no more alone and the Celestial Host shall no longer abide apart—wearily to watch and wait. The mortal is touching the hem of the garment of the immortal and the immortal is pressing hard upon the one vulnerable spot in the body of death. Some see only the darkness, while others see only the light. A few see both. Here and there man has lived his life in God, and now of absolute necessity God begins to live in man. What anyone has done worth the doing, is done for all. Each lives in all and all in each. No man works alone. The way of truth is the King's highway, in which all feet may walk. The barriers, breaking



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down, are but as a dam left at the head awaiting the completion of the connecting canal. The natural is working towards the spiritual and the spiritual towards the natural. When the Mount Cenis tunnel was dug through the Alps, the work advanced from two directions. As the two parties drew together, there was a moment of awful suspense. At first the sounds of the workers on the other side seemed, to listening ears, to come from a wrong direction. Then suddenly, the dividing wall began to crumble and the two parties rushed into each others' arms as brothers beloved. So is it with the heavens and the earth. We of the earth are working from without. Those of the heavens are working from within. There is a Heavenly Host and an earthly host. There is a vast world of form and of beauty besides that which meets the natural eye. These unseen silent workers are all the eternal living thoughts and attributes of God. God is this host no man can number. These are not, as many suppose, the spirits of our dead, though the dead seem to be there, because many times the thoughts of God are in dream and vision personified in the forms of those we have known and loved in other days. But we who are the living are also the dead. All who die swiftly live again, and death will last no longer than it is necessary for all to obtain possession of a body so well balanced with the spirit, that the law of waste and supply will constantly neutralise each other. This Heavenly Host are the Eternal Ones, in whom God lived and walked with man in the morning of time, and made existence delightful to the childhood of our race. It was for strength, as well as innocence, that the barriers of flesh were built and the Tree of Life kept hidden. Had it been otherwise, man would have fleeted all his time joyously, but carelessly, and never have done the rough work required for the subjugation and refinement of nature. But the day long foretold has come at last, when man is strong enough to bear the glory of the heavenly and yet remain true to the

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earthly. He is ready to rejoice in the freedom of the spirit, as a fellow-citizen with all the saints above, and yet remain a law-abiding citizen of earth and a practical worker in the material world. The day has come when man is strong enough to face existence four square to all the winds of heaven, and to advance from and towards every interest of spirit and body, soul and mind, with equal justice. These are the four quarters—the true east and west, north and south. The old heaven passeth as a scroll that is read. Heaven is revelation in life, of sight, hearing and touch of all the living forms of truth. It is not a place, but a state. The old passes as a scroll, because it is unsealed and read both within and without. The new heaven or revelation is to be with a new earth. It is to mingle with a new order of intelligence. The first revelation is dark and mysterious. This is the food and stimulus of mind. The heavens of mystery challenge us with their vastness and beauty. We challenge them back with all our force to disclose their secret. The heavens are not clean in God's sight. This is revelation as a mystery, fast sealed. This revelation casts upon man its uncleanness. They await our cleansing, even as we await their salvation from the hard service of the abstract. This new relation, now beginning, between revelation and man's intelligence, is the one thread upon which all life and knowledge are threaded. In Zech. xiv. 6, 7, the spirit has said: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light." The evening time is the blending of the day with the night. This is the night spent in a state of continual trance and conscious instruction from the Universal Mind, and the thoughts of the day clothed with the living beauty of the Divine or Cosmic Consciousness. This day of the Lord is near at hand. As yet but few are looking for it with intelligence, along the lines of both natural and of

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spiritual progress. Still the time is at hand, when Time shall be no more. Gabriel,—Strength of God, will soon stand with his right foot upon the sea and his left foot on the earth, and swear by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there shall be time no longer. Time shall be no more, when the things that are to remain are brought forth. Then the Eternal will be here. The right foot upon the sea is the understanding of the cosmic consciousness, and the left foot upon the earth is the consciousness of universal intelligence. These two together make Holiness or Wholeness between the heavens and the earth. Heaven is revelation in the embodied forms of truth seen in trance and vision. Earth is intelligence and the understanding of these forms. The sea is the cosmic consciousness, and the things therein are the abundant swift-moving joys thereof. The resurrection of the dead, of earth and sea, will be the recovery of all former states of intelligence and consciousness in truth. The immortal truth received and cherished, both intelligently and consciously, will then redeem the body from the law of sin and of mortality and so rescue it from the power of death. When body and spirit, mind and soul are fully in touch with each other, a perfect equilibrium will be established between waste and supply. No one has the right to say that he is sure of reaching, in the present embodiment, to this final expression. To know this law is to know the secret and the end of death. The fact accomplished will speak for itself and be the only truthful witness. It is, however, perfectly right, for those who know this to be the truth, to aim for the highest and to hope for the best. A perfect religion and knowledge from the first, would have negatived the whole purpose of creation. Man is to have large share of honour and right of self-respect in the final result. But never to arrive at the perfect, would invalidate all the scriptures

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of the world and the hopes of the best in every age. This desirable state of the day of the Lord, in the union of the night and the day, the heavens and the earth, is certainly at hand, even at our doors. This, the ultimate goal of life and knowledge, is a conscious identity of each in all, and of all in each, of the natural in the spiritual, and of the spiritual in the natural, of man in God and of God in man. While each must do the work and find the kingdom in himself, one who knows may hold a light and show the way.

This unsealing of the Bible is put forth as such a light. It claims knowingly to reveal the mysteries of life and death. This claim is not lightly made. It challenges scrutiny and while attacking none, is ready and armed for self-defence. In drawing the sword of a double edge, it brings both peace and war. The age in which we live is one of unrest and of indecision. Conflicting voices are heard on every side. There are no lack of prophets and self-chosen guides, each of whom professes to hold in his hand the desirable keys of life and knowledge. While such guides have their bands of followers, there are but few of these who are content with the result. We have new theologies, that are only rehashes of the old. We have new sciences, that are still but empty vessels, made of the dust of the earth, but holding no living soul. We have new religions, that are but the chaff of the dying faiths of yesterday, instead of the good grain of earth's ripened harvest, winnowed with the fan. Yet these, to those who can read, are the signs of the advent of the true. This profound unrest and beating of the air, is always to the front at the reappearance of the immortals. This wide-spread discontent, this grasping at shadows, denotes a readiness to turn or repent because the kingdom of God is at hand. Many are ready to cast up our present methods of life. This world weariness, that is such a feature of our times, has its silver lining. Those who think it a mark of degeneracy, see only the symptoms of

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the disease that comes to cleanse the body, and prepare the way to health and more abundant life. The sword of the Word of God is drawn from its shield. It is ready to divide, to smite and to heal, and is equally apt for war or peace. In the place of promise it brings performance. Actions speak louder than words. A thing achieved is its best announcement. That which is to be, is already at hand. It is begun and it is done. That which remains is more of the same kind. The materials for completion are already in hand. The way is open even to the end. The work that remains, is that of adornment, elaboration and completion, and not of discovery. Though of import great, and vast potentiality of service, there is no need for further delay in this opening of the way. The lost bowers of paradise are found. The Tree of Life is discovered. The goal of all existence is known. The path is marked and shown, so that none but the careless and over confident need miss the way. The heavens are made for the earth and the earth for the heavens. Evil is only that portion in each, that is not yet occupied and possessed by the other. The things of Eternity must all be drawn outwards into Time and the things of Time be drawn inwards into Eternity. We must grasp the four dimensions or cardinal points of spirit and body, soul and mind, together with the heights of the heavens and the depths of the earth. We can no more be content with partial things. The day has come when we must have all or nothing. The ideal of the universal intelligence and cosmic consciousness is conceived, and henceforth our travail is to bring this to birth. Spiritual beauty is not enough. Intellectual radiance is not enough. The most perfect beauty of form cannot content. The most serene moral beauty, conceived apart, is but a mountain of snow. While it gives beauty to the landscape, it is no place for our dwellings. There is no other world that can satisfy us without our own. No salvation in another sphere, leaving this a wreck behind, would ever give us joy without

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alloy. We must keep the things we have, as well as seek those that are to come. The perfect truth is both radical and conservative. That which we have sown we must also reap. Our religion must make way for happy homes and firesides, as well as for beautiful palaces or temples for associated life. It must open the door to the fulfilment of human love and provide for material as well as spiritual prosperity. We must reject alike the Sadduceeism that says there is no angel world, and the Phariseeism that would make this angel world all in all, and separate us from that which outwardly appears. We must decline the individualism that ignores the value of the common life, and of associated effort, and also the association that demands, in any way, the sacrifice of individual freedom and personal direction from the Living God. Here is the first great essential—the dividing line between the partial and the impartial, the successful and the unsuccessful. Nothing can be final in religion, that does not open the way to fullest association and perfect freedom of individual effort. These are the only terms, under which the absolute can have place in the conditioned, and the conditioned in the absolute. Each is for all and all is for each. The spiritual is for the natural and the natural for the spiritual. The day is for the night and the night is for the day. Man is for God and God is for man. Spirit is for body and body for spirit. Soul is for mind and mind is for soul. The man or intelligence is for woman or consciousness and the woman or consciousness is for the man or intelligence. The church is for the state and the state for the church. The heavens are for the earth and the earth for the heavens. These are but the many facets or points of contact between our understanding and the one all comprehending fact of the dual nature of existence. This is the eternal feminine and masculine. This is the ebb and flow of all the seas or cosmic consciousness of being. This is the diastole and the systole, the expansion and contraction of the

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beating heart of universal life. This is the centrifugal and centripetal, the projection and the return in balance, of the intelligence and consciousness of God. This perfect balance is alike the end of destiny and the goal of all exertion. Upon this law God has established His covenant or partnership with man. When this is realised, the order of the earth, the laws of men and the customs of society, will become the counterparts of the laws of God and the fair pastimes of the Celestial Host. Paradise lost will change to paradise regained. The golden age will come again, and the Tree of Life will be in the midst of our garden of all delight. The natural comes before the spiritual. The trees of nature are full of sap and of virile life. The natural man stands and walks on his feet. He is acquainted with the sternest of facts and yet a dreamer of all fair dreams. He understands the laws and needs of the body. He knows the things that are wholesome for the mind and pleasant to the sense. He takes his place in society. He belongs to the state. The general good is dear to his heart. He admires and applauds the works of other men. He lays his hand upon nature's wealth. He harnesses and makes tributary all her forces. He trains the winds and the tides, the electric fluid and the ethereal vibrations to do his will, and so hitches his waggon to the farthest stars. He is the child of both destiny and effort. He feels the laws and forces of the universe, to be at heart, in keeping with his needs. He looks to them for truth and pays truth for truth. He beholds the ideal in the real and the real in the ideal. He is patient as time in the spirit of labour. He toils to please and pleases to toil. Short of this, man is less noble than the nature that environs him. This man is nature's product, and yet is he the man of sin or of one-sidedness. He is antichrist or that which must be revealed before the natural can be anointed and suffused with the spiritual. To reach the stature of the natural is man's moral responsibility to live in God. To

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reach to the fulness of the spiritual is God's responsibility to live in man. One is the crown and completion of the other. The spiritual state is no mere juggling with words, or process of reason or belief. It is the inflowing of the divine into the human. It is actual sight, hearing and touch of the Living God, not in any one form, but of an innumerable host in which God takes both form and consciousness within the mind and consciousness of man. This is God in man as the completion of man in God. All men are in God—but God is not yet in all men—because the natural capacity to receive is not yet complete. This junction that is to take place, and be made perfect in its working between the material and spiritual worlds of form and substance, is the greatest fact that mind can conceive or heart enjoy. "This is the stone which the builders rejected, the same is become the head of the corner." At the corner the two directions of east and west or north and south, meet and join. This also is the union of the natural with the spiritual, and the perfect cementing of spirit and body with soul and mind. This is He who comes by water and by blood—by human consciousness mingled with the life of God. The walls of flesh have worn away, and upon the inner and spiritual body begin to press the accumulating sights and sounds and entrancements of the Heavenly Host. This consummation was provided for at the beginning. What man is to be was the purpose of God in creation. There has never been any fall or defeat of this purpose. It has not even been delayed, save for its good. The world is even going this way fast enough. This principle and relationship will yet become the law of every church and synod, of every great people and of every great religion. To this quality of discernment of the nature and the relations of the heavens and the earth, revelation and intelligence, all shall come, as certainly as day follows night, and as surely as the world rolls onwards in its annual course around the sun. There is but one law for the great and

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the small. As the year is divided into twelve lunar months and sometimes thirteen, so is the evolutionary life of man, both on the natural and the spiritual planes. These twelve and thirteen are the sons of the patriarch—the great tribes of Israel—the spiritual man. These are also the generations of Adam—the natural man. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." This is the perfect wheel of the law. This is the mighty brotherhood of the Mazzaroth, the signs of the zodiac each brought forth in his season. The knowledge and life of this twelve runs through all these writings. To these are fast bound the sweet influences of the Pleiades,—the seven great divisions of the Divine Spirit. These are the seven days of creation and the seven churches of Asia,—muddy—the largest division of land and water, denoting the largest state of intelligent consciousness attainable in the spiritual life. These are as the seven notes of music and the seven tinctures of the rainbow. The evolution and involution of life balance each other. There is no failure in the working of the law. Man is responsible to know these things, and never shall any life reach its natural flower and spiritual fruit, until it has discerned these things in thought, and afterwards lived them in the sweet consciousness of their embodied state. In all the realms of science, of philosophy and religion, this is the one thing needful. To believe in the Lord God is to grasp this relation of the Manifest to the Unmanifest. To be baptized in this faith, is to be cleansed by this order of consciousness. This is also to eat the flesh and drink the blood, to break the bread of knowledge and drink the wine of revelation, —the only supper of the Lord that can give the Living Presence. To the question, Which is the great commandment in the law—the spirit says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

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and with all thy mind. This is the first and great commandment, And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." One is the obligation of the earth to the heavens and the other of the heavens to the earth. This makes science religious and religion scientific. This is the care of man by the Spiritual Host, and the care of the embodied truths of God by man. Every state of religious life is required to love equally all natural and material interests: while man is required to bring all the strength of his understanding, mental and moral nature, to the comprehension of spiritual things. The natural is the first and the spiritual the second. We cannot come to the second save through the first. As surely as man becomes thus rich and strong in his devotion towards God as the Lord of Hosts, so surely will the cosmic consciousness descend upon him and make real all that before seemed unreal. The whole drift of the world is towards this point of conjunction. This is the world's travail and the world's strife. This is the King's Highway. Here all our feet must walk. Think thus and all shall think as you do. Feel thus and all shall feel as you do. Truth is paradoxical. It is yea and nay. There is evil and there is no evil. All the emptiness of the earth is but for the reception of the heavens. All the vastness of the heavens is for the fulness of all things to be achieved upon the earth by the spirit's long travail in time. When each is occupied fully by the other, evil will be no more. Man has followed many chimeras, yet our great illusions shadow greatest realities. They have only been chimerical, because we have not yet arrived in spirit and body, soul and mind, at the perfect division. We have left out some essential ingredient, not from fault, but because it had no place in our experience. There is a philosopher's stone, that will transmute the baser metals into gold. There is a fountain of Eternal Youth. There is a panacea for every ill. There is a law of perpetual

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motion, as sure as that which holds the planets and the suns together. There is a pot of gold, where the rainbow touches the ground. There is a blue flower, which the poet seeks in every land. There is a cup of the Holy Graal, that holds the sacred drops of divinest life and power to minister to and satisfy man's every need. To make gold we must have the ingredients in right proportions of which it is composed. The yellow metal we call gold is but the symbol of the golden precious incorruptible light of divine revelation. When we have rightly divided and combined the elements of one revelation, we shall hold all its treasure within our grasp. When we have in our consciousness the life thereof, all things of nature and of spirit will glow with the subtle fire of the Living Word. The fountain of eternal youth is the Living Water of the cosmic consciousness married to a universal intelligence. The panacea for every ill is the medicine of right understanding—the great physician of God. The law of perpetual motion is the equilibrium between waste and supply. In this balance lies the secret of life's victory over death. The Tree of Life yields its fruit in every season. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." The spot where the rainbow touches the ground is this place where God's strength touches man's strength. After this there is no more danger that the flood of consciousness will rise above intelligence. The wine of revelation flows from the heights of intelligence, and these melt and blend into the sweet intoxicating and rejuvenating consciousness of life. The rainbow of God is the strength of the Sacred Seven; while man's sacred might, the bow that holds in strength and sends the arrow of thought through the twelve rings, is perfect sincerity and patience in time of man's search for truth. Where God's strength touches this, revelation is sure to be found. The blue flower the poet seeks

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in every land is the perfect and full expression of the waking vision. The noblest and most inspiring of all quests is that for the sight of the Holy Graal. With this cup or dish is the spear with its head dripping with blood. This Sacred Cup is the Cosmic Consciousness — the eternal feminine. This spear that drips with Divine Life is the Universal Intelligence — the eternal masculine. The vision is seen in the house of the Fisher King who is sick, and must remain uncured of his wounds until some one beholds the vision and forgets not to ask its meaning. This Fisher King is the same as Judah—Labour, the prince of the Sacred Twelve. He is the Fisher King, because his sign in the heavens is Pisces—two fishes—the double mystery of the natural in the spiritual and the spiritual in the natural. This cup derives its name from gradeul—to pass over from one reading to another. The idea is the same as the ancient passover. It is the passing over of the divine into the human and of the human into the divine. The vision appears to Percival—self-made. The greatest of all laws is that man makes himself anew in God, after he has found and learned the meaning of the image of God in himself. He that has seen the perfect beauty, must pursue it at all hazard, until the without is as the within. This great vision comes only in the house of labour and of pain. It is by the toil and suffering of the spirit in Time that the Divine descends into the Human. It is also in this house of labour and of pain that man beholds the human ascending and passing upwards into the Divine. As long as man sees and is overwhelmed with the vision and mystery of our suffering divine human life, without asking the meaning, our great Spirit of Labour who brings deliverance must continue bound and uncured upon his bed of affliction. But when in the house of labour and of pain we seek to see and to know, to know and to see: behold! the law is revealed and deliverance is found. The true Percival is the maker of Self in God:

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to match and grace the making of God in Self. It is by suffering and toil in many lives that this task is to be achieved. Without the evil we could never arrive at the perfect good. By the toil and the pain, the passion and the cross; the will, the sympathy, the friendship, the generosity, the unselfishness, the love and all that makes man man in character as well as in form, are evolved and increased and then passed over into the safe keeping of the everlasting life. Character is destiny. Joy in tribulation, cheerfulness in labour, manly sincerity and challenge of all that life holds, with fixed determination to know what lies behind all its seeming, is the only spirit that enters the shrine of life's mystery of suffering with any hope of seeing and possessing the all-satisfying cup of the Holy Graal. We seek this far and wide, when lo! it is near at hand; even at our own doors; for this kingdom of heaven, meaning understanding and power over all revelation, is within. Like the answer to the great riddle of the sphinx, it lies within the nature of man. All these world-wide symbols lead us to the same goal. The dreams of humanity, though many, are all one, and in reality the interpretation is one. Everything is everything in the truth. The one shall yet find the all and the all the one. Man having made himself in God: God in man, once but a deep inward vision, will become a visible and practical realisation. This is the final goal of all the spirit's travail in Time—to which all shall come—even so. Amen.

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# GENESIS, OR THE BOOK OF BEGINNINGS

## INTERPRETATION I

## SPIRIT OF LIGHT

### CHAPTER I. 1-5

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void ; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light : and there was light.
4. And God saw the light, that *it was* good : and God divided the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

THE word translated beginning, has in it the sense of the former time. That which is before time, is the Eternal. God was, and is and ever shall be. In His Eternal Nature, God is One. In the work of time, He is Many. The word translated God is Elohim—Strong Ones. The Elohim are the first seven great principles in which the Spirit of God divides itself for the work of creation. This Sacred Seven has expression in the seven colours of the rainbow, the seven notes in the scale of music, the seven days of creation and the seven churches of Asia. These seven are also the Archangels or sons of God, whose names and offices are as follows : Satan—Adversary, Spirit of Light, also called Lucifer—the Shining One. Michael—like unto God, Spirit of Revelation. Zadkiel—Man of God, Spirit of Knowledge. Salmiel—Acquired of God, Spirit of Might. Anael—Sweet Song of God, Spirit of Counsel. Raphael—Physician of God, Spirit of



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Understanding. Uriel—Fire of God, Spirit of Wisdom. Each of these has many offices and also many names. The United Operation of the Seven makes the eighth condition, the perfect Octave. This is Gabriel—Strength of God, Spirit of Holiness. In the music of the sublime oratorio of existence there are many octaves, the resultant value of whose grand harmonies creates the ninth value. This is the number of God as the Lord, the final and perfect state of Elohim, whom the Hebrews as a people, knew as Adonai and Jehovah and whom Christians call the Lord Jesus Christ. All numbers used in these writings derive their value from their corresponding Elohim. All growth in spirit as in nature, is from one to many and from many to one. Everything and state is first simple, then complex and again simple on a grander scale. This is the beginning, the middle and the end of all things. The first verse in the Bible is the greatest. It is the keynote of all that is to follow. It announces the theme that is to be elaborated in all the books. The Bible is a revelation, and this and other Bibles constitute the one and only Miracle. The Bible is the history of itself. Its theme is the life and history of Revelation and the influence of Revelation upon the intellectual and moral nature of mankind. Heaven is Revelation and earth intelligence. In the first state of intelligence it is without form and void. It is a great vacuum not yet filled with teeming conscious life. Man exists but does not know why and how he lives. The darkness of unbroken mystery has not yet been troubled with enquiry into the nature of existence. The idea that life is a problem to be solved, has not yet appeared as a questioning sphinx, by the seven-gated city of conscious being. The Spirit, the breath or life of Elohim, broods upon this darkness, and for its first work, calls Light into being. This is not the light of nature, nor the light of the first indistinct gropings of man's own intelligence, but that order of light that has found its way into man's mind from God, and

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which is always associated with those feelings we call Religious. It is a quality of light that is found in all peoples, before they can be said to be either intelligent or moral. It is a light that has shed its guide to action upon the race of man, as soon as this higher type in the scale of evolution has been produced in any of the great divisions of the globe. No people, however low in the scale of civilisation, yet discovered, exists without it; and none, however highly developed, have as yet outgrown it. The most sceptical and material minded, who even declare that they will have none of it, do yet show in many ways, that they are touched by its subtle persuasions. This is that light that influences the most unlettered and superstitious devotee, as well as the most cultured and cosmopolitan savant. This light is good. It is the first mighty and all-pervading agent of progress. It is that light into which all are born, for even the blind see here. The light is everywhere divided with the darkness. It is a white robe beneath a black one. It is of God's appointing and not of man's choosing. He who tries to cast it off, only enters into it the more deeply. He who gives it no purposed attention, is yet constantly influenced by it. It is shot through the web of destiny. It is no more possible for anyone to escape from it, than it is to fall out of space. He who gave it will see that it does that for which it was given. "And now men see not the bright light which is in the clouds: but the wind passeth and cleanseth them." What God says is past denial. The words that deny only help to fulfil. He who swears and curses is touched by the light, as well as he who blesses and prays. Every attempt to shut out the light is but the widening of the aperture through which it shines. The light is called day and the darkness night. The night moves ever toward the day and the day toward the night. This movement will continue, until these two shall merge themselves into one and neutralise each other. "And it shall come to pass in that day, that the light



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shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." The evening is the point of contact when the day passes into the night, and the morning the opening of the door through which the night vanishes into day. Religious light is the bridegroom of irreligious darkness. These two beget offspring that are neither light nor dark. Through the ages the two are constantly doing the will of the Creator of light. This light is the spirit of discipline. "The light shineth in the darkness and the darkness comprehendeth it not." Man in this light long worships he knows not what. He maketh division where there is none, for the Lord is both Himself and Satan—the first and the last. This light is good, because it forces upon man the beneficent conviction of a power greater than himself. As all growth lies potential in the germ that first pushes up toward the light, so is man's progress all potential in this quality of light. Looking along the track of history, man is compelled to acknowledge, that notwithstanding the grotesque and revolting nature of much that has been done in religion's name, that the subtle working of this light has been the mightiest agency in the uplifting and glorifying of the race. A perfect light without any mixture of darkness would have negatived the whole purpose of creation. Man is to have large share of honour and right of self respect in the final result. This makes the light good while yet surrounded with darkness. There is a wondrous beauty in the dark tresses and shining eyes of the night, as well as in the fair locks and deep sunlit blue of the eyes of our day. Each has its proper sphere and each shall perform its appointed task, until they shall dwell together as one in the completed life of man in God and of God in man.

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INTERPRETATION II

## SPIRIT OF REVELATION

CHAPTER I. 6-8

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
8. And God called the firmament Heaven. And the evening and the morning were the second day.

THE word translated firmament denotes expanse. It is the expansion of the operation of intelligence and consciousness beyond the limits of space and time. It shows heaven to be a state of being, and not a place. God called the firmament Heaven—heaved up things. The angel of the second day is Michael—like unto God. When revelation becomes natural to man, both consciously and intelligently, man will be truly like unto God. The words firmament, heaven and revelation are synonymous. There is a firmament—or revelation in the midst of the waters—dividing the waters which are under the firmament from the waters above. Those below are the natural consciousness and those above the spiritual. The very nature and mystery of revelation is long a wall of division, or veil of covering, between the two planes of consciousness. All the first revelations are dark and mysterious. Man sees and hears and writes, but does not understand. The final state of revelation will be with full intelligence of its meaning. Before God can fully live in man, man must learn to live in God. The heavens are not clean in His sight. They are dark and mysterious until they are cleansed with the understanding. While the heaven's challenge, provoke and quicken man's intelli-

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gence, they are to be cleansed by a pure offering. The purpose of creation is to draw forth the absolute into the conditioned, and to lift up the conditioned, by man's obedience and natural development, into the absolute. When this shall be accomplished, "Living waters shall go out from Jerusalem—habitation of peace—half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." These living waters will be this dual consciousness of the heavens and the earth, or revelation and intelligence. The former sea is the waters which were above the firmament: while the hinder sea is the waters which were under the firmament. The summer is the heat of intelligence and the winter the white purity of the soul's goodness. Every truth of existence has both an abstract and a concrete state. Revelation is the concrete or embodied state of truth. The way to this bright expanse and understanding of revelation, is through the moral responsibility to search and know the meaning of existence in love, and loyal obedience to both the laws of nature and of spirit. Fire begets fire. The understanding of a former revelation begets an increase. The one condition is an absolutely sincere desire to know the truth in order to do the right. Revelation with intelligence is the only means by which man can have practical knowledge of and personal direction from the Living God. Man has to learn this speech, little by little. It is only after many lives, under various landscapes, in different races, and ever-changing conditions of wealth and poverty, joy and sorrow, strength and weakness, health and sickness, liberty and bondage, peace and war, victory and defeat, religion and irreligion, that man begins to understand the meaning of the living pictures of this bright expanse. While man is being educated without, in the waking day, the hours of sleep are spent in working towards this goal from the opposite direction. When the time is ripe, the lessons of the night will be continued in the waking consciousness of the day,

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and the intelligence of the day advance into the sleeping consciousness of the night. It is only after man understands this pure language that the natural and spiritual divisions of being will dwell together in perfect peace and oneness of life. The evening and morning are the second day or division of the creative week. Revelation will only be complete after the day has found its ingoing in the night, and the night its outgoing in the day. Nothing can be fully known, save through this union of the day and the night. For long, revelation without intelligence, and intelligence without revelation will dwell apart. Only after many gradual approaches to each other will the consummation of their perfect union fill the world with the joy of heaven come down to earth, and of earth risen up to dwell with God in heaven. This will be the new heavens and the new earth, the consummation and the restoration of all things, the resurrection and the life, when all nature shall put on her festal robes and all spirit array itself in its garments of strength and royal beauty of perfect being. Then it will be seen that the greatest of all truths are as simple as they are sublime, and that God is as intelligible to man as man is knowable to God.

## INTERPRETATION III

## SPIRIT OF KNOWLEDGE

### CHAPTER I. 9-13

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

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12. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
13. And the evening and the morning were the third day.

BEFORE man can possess revelation with understanding, his own natural intelligence must be cultivated and nourished with much store of knowledge. The waters of his own consciousness of being must be gathered together in one place; while the dry land, the vast fields for intellectual culture and development, must be made to appear. The land is called earth and the gathered waters are called seas. In all these writings, Heaven means revelation, and Earth intelligence. All fountains and streams, rivers and seas, represent consciousness. As the physical earth is what man cultivates and makes fruitful, so is the intellectual life the sphere of progress and increase. As land is unfruitful without water, so is intelligence fruitless save as it is married to consciousness. It is over the hitherto unknown seas of consciousness that man is to set forth in hardy adventure and discovery of more abundant life. From the water drawn up from the seas, come the showers that make the land fruitful: while the ships that give glory and beauty to the seas are born of the land. As land to water, so is intelligence to consciousness. Each is essential to the other. All seas must be explored and all divisions of land be brought into mutual intercourse and friendly exchange of their various products. This relationship between the two is seen to be good. It is by their mutual service and intercourse that man grows from small to great, and is made ready for the final alliance between and possession of both the heaven and the earth. As the grass of the field, star-gemmed with flowers and all the marvellous fecundity of nature's growth in herbs yielding seed and trees yielding fruit, from season to season, through the long rolling years, so is the increase and abundance of knowledge producing food for both man's intellectual and conscious

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being. Nothing springs up in vain. No flower of conscious joy wastes its sweets upon the desert air. All that man thinks in truth flows to joy and all that man feels in love nourishes the roots of future knowledge. The best and most perfect fruits are of the longest growth and most careful cultivation. As nature's products are improved through the centuries, so are the various fruits of knowledge increased and brought forward to perfection in the long labour of time. The angel of the third day is Zadkiel,—Man of God. The perfect knowledge of man will be even like unto the knowledge of God. The ultimate goal of knowledge is a state of identity in consciousness and intelligence with nature, and through nature with nature's God, each in all and all in each, man in God and God in man. As life advances, this sense of identity continually increases. The labour to know will decrease with each generation. Knowledge will come forth from the dim background of fading memory into an ever present realisation. The world without, while remaining firm and stable, is yet to be found in its completeness and most perfect beauty within. In this consummation of the work of knowledge, in one sense, there shall be no more sea. Intelligence and consciousness will be, at the last, without division. The vast unknown depths of the feminine will all be known to the masculine. The heights and the depths will reflect each other in a true marriage and man shall be known from shore to shore. The mind will reach a state of peace and smiling repose in which all hidden things will be revealed to sight. The actual region of nature shall correspondingly improve. The violent extremes of heat and cold and destruction of the warring elements will all vanish before the growing harmonies of man's spiritual being. The world without and the world within, will be as open books with seals all broken, whose pages will turn at every changing thought and passing mood to the things we ask to know, in order that we may do the will of God. This is the

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blissful goal towards which every advance in natural and spiritual knowledge is surely leading all the children of men. There all the weary shall find rest.

## INTERPRETATION IV

## SPIRIT OF MIGHT

### CHAPTER I. 14-19

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19. And the evening and the morning were the fourth day.

THE fourth day of creation pertains to Salmiel,—acquired of God, the Spirit of Might. Knowledge leads to power. When the knowledge of one degree of revelation has been assimilated, man is ready for further revealings. Through the advancing years, revelation will follow revelation, until all the many truths of existence, each of which is an attribute of God, have been sown in the intelligence of the world. The number four stands in the centre of the Sacred Seven. It is the meeting ground or point of balance between the upper and lower triad. There is nothing so sacred and beneficent in its influence upon our development, as the established order between revelation and intelligence. The might of every man, in the kingdom of truth, is in proportion to the right relations established between these two. It is in the fourth day, that the great lights appear, to divide the day from the

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night and to be for signs and for seasons and for days and years. He made the stars also. These are all the many attributes of God, made first to shine above in revelation and afterwards to fall into man's intelligence. The sun that rules the day is the mighty power of thought, while the moon that rules the night, is the interior state of illumination. The night is an active force in creation as well as the day. At the end of every day this beautiful one comes forth, from her secret chambers, in search for lovers among the children of men. She has infinite wealth, power and love to give to whosoever will receive her with a pure heart. The tresses of her dark hair are filled with the shining jewels of the starry splendour of immortal truth. She has been oft-times slandered as though she were a mere lawless wanton, seeking ever fresh victims to her enchantments. She is however the God-appointed queen of the heavens and no man shall know the spirit's Sacred Might, until he has been her devoted lover. This love is only for those who have lived so worthily in the day, as to have won the right and need of further knowledge from the night. These seasons and days and years are the successive epochs of enlightenment and progress. This is a good law. The whole purpose of revelation would have been defeated, had it been complete and apparent in its meaning from the beginning. Man must have large share of labour and honour in his own creation. Man will never display the might that is acquired of God, until he unites in all his labours the active power of thought, with the interior quality of illumination. He must learn to sleep and wake, and to wake and sleep. All the truths of science and of religion will acquire a new lustre, when they are made subject to the lights in the firmament of heaven to divide the day from the night. As the astronomer watches through the night the physical heavens, and by day corrects and adds to the precious records, from which he makes his sure predictions of

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coming events in the heavenly bodies; so must the Spiritual Student of revelation, question the Celestial Host, with order and purpose, in the thronging visions of the night: and then by day, reduce the results to order and from them proclaim to the world the coming events of truth. Every department of natural power and its method of acquirement hints at the laws that underlie our sacred might. A strong and prosperous nation, is the slowly gathered force of many generations. So is a great soul. In truth, man will never reason with certainty, until in all things he unites the present with the past and both with the future. Here on the material earth we have all lived in many forms, and here we shall continue to reappear until in the victory over death we attain to immortality. The only things that die and come not again are the partial and limited ideas of existence, that have served their turn. Even these live again in the completed whole—for nothing is lost. The history of creation, is the evolution of man's intelligence and consciousness in revelation with understanding, into likeness to and fellowship with the Universal Intelligence and Cosmic Consciousness of the Everlasting God. This is not the goal for a few, but for the race. The Eternal Purpose of God concerns Man rather than men. In the end each shall live in all and all in each. The scene of this perfection will be our own beloved earth and all its familiar ways. Here our hearts are set, and as the years come and go, all the interests of heaven and earth, of revelation and intelligence, of religion and science are ever drawing nearer to each other. There is no state of conceivable bliss, absent from these beloved shores, that would ever cure us altogether of homesickness. All our growth is interwoven with earthly as well as with heavenly things. Here our spirits have taken root. Here our minds have grown. Here our bodies have gathered their substance. Here our souls have grown from love of family, city, tribe and nation, to an undying interest in all the many and

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various peoples of our common race. One by one the gates of intercourse are opening and the divisions of our earlier years disappearing from our larger loves and more comprehensive minds. Already upon most aspiring hearts, has risen the hope of a future federation of nations, in an indestructible union of all our mighty hosts, devoted to concerted and friendly aims, in the unity of science and the freedom of religion, in associated service under individual intercourse and personal direction from the One God and Father of us all. God has made His covenant of partnership between Eternity and Time, the Heavens and the Earth to this end. This glorious destiny is alike the child of Divine Revelation and the growth of our own intellectual discernments and moral necessities. Never will we enter into final rest, and never shall our united toils cease, until all God's promises and all man's hopes and requirements are alike fulfilled.

### INTERPRETATION V

## SPIRIT OF COUNSEL

#### CHAPTER I. 20-23

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.
21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23. And the evening and the morning were the fifth day.

THE fifth division in this creative week, makes prominent the great fruitfulness of aspiring thought and deepening consciousness. The measure of man's life in God and of God's life in man is to continually multiply. The

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moving creatures that have life in the seas, are the many forms of life and movement in the state of consciousness; while the fowls that fly above, are the many winged thoughts of the intellectual and moral nature. The angel of the fifth day is Anael—sweet song of God, the Spirit of Counsel. On this day God created great whales. "The sea monsters draw out the breast, they give suck." These are the great mysteries that are long hidden in the depths of consciousness. It is from long labour in the depths, as well as by aspiring flight of thought into the heights above, that we shall bring forth the sweet song of the harmonious relations between God and man, the heavens and the earth. It is the spirit of counsel or of love and personal fellowship between man and God, that leads us out of the hard service of the abstract, into the beauty and completeness of the concrete. In the sea, the various forms of life prey upon each other; so is it in the many strange forms and symbols of man's religious devotion. Through the ages these will consume each other, until religion shall be delivered from every limit, in the perfect fellowship of the human in the Divine and of the Divine in the human. When religion reaches this predetermined state of perfection, we shall know the value of all the strange, fantastic, grotesque, and to our finer senses, horrible symbols of its earlier life. As the vast host of various forms of bird life, moving under a Divine necessity along their established paths of migration; so are the variations of man's thought in form and colour—as they fly to and fro—between the alternating attractions of spirit and body, soul and mind. It is by a continued change of ebb and flow, attraction and repulsion, that we are being educated for the larger life of the future that shall hold all things in equal balance. The heavens serve us by their vastness and mystery, while we serve the heavens by reducing them to the order of the intellect. "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."

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Revelation fits intelligence and intelligence fits revelation. The perfect harmony and unity of the two can come only after much increase in the range of thought, and multiplication of the degrees of consciousness. Therefore it is said: "Be fruitful and multiply, and fill the waters in the seas and let fowl multiply in the earth." We are to continually increase in both the wealth of consciousness and of intelligence. It is by such increase that man draws near to God and God to man. These two together constitute a land of promise flowing with milk and honey. "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friend; drink, yea, drink abundantly, O beloved."

## INTERPRETATION VI

## SPIRIT OF UNDERSTANDING

### CHAPTER I. 24-31

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing

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seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

GREAT is the work of the sixth day of creation. The angel of this period is Raphael—physician of God, the Spirit of Understanding. There is a sick or incomplete state of the heavens as well as of the earth. The heavens are not clean in His sight. The saints of God—the embodied forms of truth—are only made complete in the perfection of man's reception with understanding. The understanding of revelation has to pass through many primary and partial states, on its way to the perfect unity of intelligence and consciousness between the things of nature and of spirit. It creeps and crawls, hops and jumps, and goes upon all fours with face turned downwards, before it can walk uprightly with head in heaven and feet firm planted on the earth. The various states of animal life and intelligence are preparatory to that of the human. There is one mind common to every individual. Into this mind has gone all the sense of greatness of the elephant and littleness of creatures like the mouse; all the courage of lions and tigers, with all the timidity of hares and rabbits; all the noble intelligence of the horse and patience of the ass, the strength and docility of oxen with all the gentleness and harmlessness of sheep, together with all the countless qualities of the varied life of the animal world. To this vast reservoir of mind-stuff, is added the increase of all the generations of mankind. All individual existence, through the long period of strife and opposition, is preparing for the day of conscious co-operation, when each shall live in all and all in each, man in God and God in man. This alliance between the individual intelligence and

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the Universal Mind, the personal consciousness and the Cosmic Consciousness, requires both revelation and understanding for the power of its possession. The wonder, majesty, wealth and power of existence is beyond the power of any other language to describe. No one has yet said, I live, with the full realisation of the blessedness of living. What has been worshipped afar off, as something belonging to God alone, is yet to become the normal and sweetly familiar state of every soul. This law of evolution and gradual development of the understanding is a good law. A ready-made perfection would give to the individual no sense of honour, nor dignity of self-respect. God can only create in such a way, as to honour both Himself and His creation. The chief end of man is indeed the glory of God, but the chief end of God is the glory of man. All these lower and creeping states of the understanding are called good, by virtue of their relation to the time when we shall stand before God, clothed with uprightness, beholding Him as He is because we shall be like Him. The animal form leads on by slow stages from the lowest types to the human. The same is true of the unfolding of the understanding. Each step is towards the far-off goal purposed from the beginning. There is nothing that creeps and crawls, or goes upon all fours, of wild or tame, that is not created to make its contribution to a final state of perfection. In that bright expanse of revelation with understanding, the pure language and medium of communication between God and man, all forms of animal life will be represented. In the growth of the understanding, the strong must be allied to the gentle, the swift to the slow, the fearless to the timid, the great to the small. Those that wake and watch through the night by the water-courses for their prey, are as essential in their representative traits as the gentle servants of man's waking hours. The carnivorous and the herbivorous, the omnivorous and the frugivorous, are all typical of some quality of natural

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or of spiritual intelligence. The hideous and the noble, the repulsive and the beautiful, has each its place to fill. As man drives out in his earlier states of civilisation the dangerous and the cruel, and gains courage and virtue in the process, so do our higher qualities flourish through our victories over the lower. Nature, red with sacrifice of life to life, awful with rending claw and poisoned fang, is yet fraught with boundless love and eternal good. No life is spent in vain. All pain shall live in joy and all death be minister to life. All our callow days of ignorance and superstition, of strife and war in religion's name, of hate and persecution, more fierce than tigers' wrath, and more fearful than serpents' stealth; all the things that have darkened faith and made men doubt the perfect goodness of the heart of Being, are charged with holiest and supremest love. All is making root in the darkness, that we may bear unharmed the greatness of our growth into the perfect light. Underlying all the varied states of intelligence and conscious life through all the ages, is the fixed and unalterable purpose of God. Let us make man in our own image. The failure to understand the nature of this declaration, until it draws near to its fulfilment, is inherent in the purpose itself. It is only after man has undergone vast periods of growth and discipline, that he can understand the nature of this promise and not be injured thereby. Only after much running to and fro and careful balancing of the rights of revelation and intelligence, can these two be brought together, to act forever as One. The fulfilment of this purpose implies the dominion of man's intelligence over all the truths of nature and of spirit, in science made religious and religion become scientific. This is the dominion over the fish of the sea, the fowl of the air, the cattle of the field, and over all creeping things upon the earth. Before man's intelligence can have such dominion, it is to be evolved up to the standard of the Divine image and likeness. This likeness involves the conscious and living state of revelation, to-

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gether with the understanding of its meaning, in keeping with both the laws of nature and of spirit. This is the married state of perfect balance of intelligence with consciousness—male and female made he them. These are the marriages made in heaven and blessed of God. The male is the penetrating and procreative power of thought, and the female the conceptive and nourishing state of consciousness. One is the grace and beauty of the subjective, and the other the strength and majesty of the objective. Nothing is more desirable and fraught with everlasting bliss, than an absolute equality and community of life between these two. It is these who are commanded to be fruitful, to multiply and replenish the earth. They are also to subdue it. These together make man. This is the man who is to have dominion over the fish of the sea, knowing all hidden things and experiencing all secret joys. This is the man who is to govern the fowl of the air. Thought in its boundless freedom must be subject to law and order. It must know the secret paths of the air and be able to direct its force at will to the service of the spirit or body, soul or mind. This is the man who is to be lord over every living thing upon the earth, ruling every lower state of intelligence by the power of the highest; clothing speech with clearness of thought and the bright various beauty of spontaneous song. This is the man who is to have fellowship with all of earth and all of heaven, walking and communing with God, as child with parent and as friend with friend. This is the Eternal Purpose. This is the goal in view in all the mighty works of creation. This is what God had in His mind from the beginning, and pursues with fixed and immutable purpose to the end. This is what remains unchanged and unchangeable through all the mutations of time. This is the destiny, not of a few, but of every soul. This is what God intends concerning each and all, and what He has resolved shall surely come to pass. This is what is to be, not in another and a future state, but in the embodied,



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conditioned life of our own beloved world; when the old heavens of revelation, as a mystery, shall be rolled up as a scroll, and the new heavens or revelation with understanding, and the new earth or intelligence shall be set up to endure forever. But all this multiplication and increase of man's intellectual and conscious life rests upon food. This food is of more consequence than that which concerns the maintenance of physical life. The starvation of mind is worse than that of the body. The man or nation who cares the most for material food, will always be behind the one that makes largest provision for intellectual and moral needs. In this provision for food a distinction is made between the needs of man and of the beast. To give to the beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, every green herb for meat; is to set aside for the purposes of the understanding every fresh and living state of knowledge. The green herb is knowledge springing up, either naturally in the mind or from cultivation. When these herbs are cut down and stored away, as grass for hay, the freshness departs therefrom, and in this condition they are the dry food of dogma and of ideas communicated from former generations. In this order of food ecclesiastical institutions stand between man and God. The same separation between the individual soul and the personal Living God is represented by animal food. The food for man after he reaches the unity of intelligence with consciousness and personal converse with God, has its correspondence in the herb bearing seed and the fruit of every tree yielding seed. The herbs bearing seeds are the grains from which comes bread, man's staple food. These correspond with the most abundant, living and highly-cultivated states of knowledge. The trees yielding seeds are those that bear the most precious fruits and nuts. These correspond with the spiritual meanings, opened by the understanding, that are ripened and concealed within the rough and hard shell of the

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outer form of revelation, and with the exquisite beauty, joy, and flavour that comes from the sweet consciousness of the embodied forms of truth. One of the most perfect symbolic fruits of the higher life is the orange, whose golden balls divide naturally into twelve segments. The nearer man approaches to this perfection, the more will he spontaneously nurture his body with the strength of the grains, nuts and fruits, as the natural correspondence of the real food of the spiritual man. The fears that have been entertained for religion from intellectual progress, seem strange in the light of this early provision and consecration for food, the abundance of all knowledge. But as the animal kingdom and bird life are long in just fear of man, so has there been a reason for this keeping back of man from too rapid a growth. Intellectual life needs a long preparation in physical and emotional states. It is not to be thought that we have been growing wrong in the past, because of these great changes pressing forward into the present. We must first feed our birds and beasts and creeping things. We must be perfectly natural before we can be perfectly spiritual. The higher rests upon the lower. Through the completion of our understanding—the work of the sixth day—we shall learn that all natural things have spiritual meanings, and all spiritual things natural and practical solutions. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

## INTERPRETATION VII

## SPIRIT OF WISDOM

### CHAPTER ii. 1-3

1. Thus the heavens and the earth were finished, and all the host of them.

2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

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**3. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.**

OF all blessings, repose of mind is one of the greatest. In all undertakings, a clear conception of what is to be done is one of the first conditions of success. The author who knows at the start what he purposes to write has repose of mind, that instant such purpose has been distinctly evolved. This is equally true in every department of human activity. Any task thus begun is already half done. There is nothing so fatiguing and defeating as uncertain and half-formed plans. Herein is a suggestion of the meaning of this day of rest or Divine repose. The whole method and purpose of creation has been conceived in the mind of God. The heavens and the earth are finished, and all the host of them. The extent of revelation, and its relation to man's intelligence, is clearly foreseen. Creation is a work conceived but not yet written. As the physical life is preliminary to the intellectual, so is the historical interpretation of revelation, preparatory to the spiritual. At first these writings could only be received in accordance with the letter. From this conception have come vast and blessed results. As the natural man or state of intelligence is before the spiritual, so is the natural method of interpretation. As the spiritual will be greater and more glorious than the natural, even so will be this order of interpretation. From the letter has come our literal Sabbath, one of the greatest agencies for intellectual and moral progress. The most enlightened and progressive peoples are those that most revere and observe a day of rest. The word Sabbath means host. The Lord of Hosts is the same as the Lord of Sabbath. This is all the host of the living forms of truth, the Divine attributes to be given in revelation and incorporated into man's intelligent and conscious being. The first true observance of the

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Sabbath, is the rest of knowing the very purpose and meaning of existence. After much labour to understand, the future of life lies with clear outlines before your enraptured vision, in sweet and smiling repose. No evil or failure or possible disappointment is any longer feared. All is good. Evil is the vacuum of the natural to be filled with the spiritual, and of the spiritual to be filled with the natural. Sorrow is the necessary background for the painting of immortal joy. With this key to the mystery of being, all doors fly open. The mind works with ease. Consciousness supplements thought. Time flies by on golden wings, and all the hitherto isolated and discordant facts of life, are united in one harmonious and perfect whole. The repose of the heart of God has found its correspondence in the heart of man. The angel of the seventh day is Uriel—fire of God and Spirit of Wisdom. In wisdom God has made all things. "Wisdom hath builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." The seven pillars are the Elohim. The wine is revelation and the slain beasts the understanding thereof. This is written of a future day. All that is conceived in the mind of God, must pass into outward expression before it can have conscious being in man's spiritual life. The formal Sabbath is the forerunner of the true. A day will come when, in the perfect balance of the spiritual and natural powers, the line of separation between the sacred and the secular will wholly disappear. Then the curse of fatigue and the painful effort will cease from labour. The Son of Man, who shall be also Son of God, will be Lord of the Sabbath. A mighty host will obey his bidding. In this state of rest the things of heaven and earth will know no separateness. In estimating the value of this repose we must be sure our confidence is not misplaced. The confidence in God that rests upon ignorance of God's ways leads ever to bitterness and defeat. While

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the intent may be good, the expectation must perish. The faith or confidence of goodness, without intelligence, is often of this order. The very essence of wisdom, and therefore the very soul of rest, waits upon our understanding of the true relations of the heavens and the earth. The mystery and nature of revelation is for the stimulation and development of man's intelligence. The powers of the intellect, mingled with those of consciousness, as they expand from age to age under this influence, are designed for the final comprehension and clear understanding of revelation. It is then that the beasts will be slain, and all the many forms and outward expressions of religion yield up their life as food to the spiritual being. There is a false wisdom or rest that reposes in the perfection of the Divine Purpose, embracing the good of all, that does nothing to help bring such purpose to its fulfilment. True wisdom recognises the everlasting covenant or partnership between man and God. Everything man can do in his own nature is a part of the Eternal Purpose. However desirable revelation with understanding may seem, it would be a curse rather than a blessing, until man has reached the flower and fruit of natural completeness. The Sabbath is sacred and hallowed, because it comes after work, and is the preparation for future endeavour. Because truth must finally come full circle, is no reason why we should sit down in lazy indifference and take no earnest part in the activities that lead to this end. What is outgrown or dead in religion must be firmly but kindly cut away by those who have seen the larger vision. The good surgeon has neither hatred nor mercy for the part that must be cut away in the ministry to life. That this involves giving pain is true, and yet it is by the bearing of pain that man attains to a larger life. When religion was a form, a literal Sabbath was its natural companion. As religion comes to pervade the whole life, the methods of its expression must also change. The word of God is to

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be spoken in the schoolhouse, the lecture hall, the market place, the senate chamber, and wherever men do meet and congregate together. As we draw near to this goal, life becomes so vast and complex in its many sidedness, as well as simple in its all-embracing unity, that any arrest for one day in seven, of the countless activities of the civilised world, will become impossible, and if possible would be our greatest crime against both God and man. Religious people, in a small way, who linger in some narrow valley of separation of the spiritual from the natural, may honestly contend for such a Sabbath, and yet the day is past when they can put the heavy hand of restraint upon the larger Sabbath of the heavens descending to the earth, and of the earth being uplifted into the heavens. The peace and repose of their united life is the rest that remaineth to the people of God. This perfect rest is the union of Life and Knowledge. This can only be realised by degrees. There are many octaves in the compass of universal being. When we have gained any great increase of life, we should take comfort and rest therein, until new duties summon us to new labours. When the perfection of the Divine Purpose is seen, we must keep holy this Sabbath day in all our gates. Though others fall away from this truth, our confidence should remain unshaken, knowing how perfectly the law will work its way, until all are gathered into the sure knowledge and fellowship of the human with the Divine. God has hallowed this day. We must also hold sacred the rest of clear outlines and definite intentions. As God rests in the perfection of His own purpose, so shall all men rest when their purpose becomes one with the purpose of God. This rest will never come, save in the actual fellowship in sight, hearing and touch between the heavens and the earth.

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## INTERPRETATION VIII

# BEGINNINGS OF INTELLIGENCE

### CHAPTER II. 4-7

4. These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

5. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6. But there went up a mist from the earth and watered the whole face of the ground.

7. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

IN reading these records of the past, they become intelligently practical and comprehensible, when we turn thoroughly from the material to the spiritual method of interpretation. From the material standpoint, it is impossible to reconcile them to the order of the intellect, the facts of experience and the imperial demands of the moral nature. These are the generations or progressive unfoldments, not of the physical heavens and earth, but of the operations and mutual relations between revelation from God and man's intelligence. There is order and system underlying all divisions of life. If we take the human body to pieces, we discover a fixed and predetermined order. Though the appearance of bodies is infinite in variety, the number of the parts is fixed and uniform. The same is true in revelation. When we know the essential nature of one Bible, we shall know all. "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the son of man be in his day." The son of man is the Divine born of and expressed in

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man. When in our growth of knowledge and life, we shall have mastered one Bible, the same light will reveal the nature of all scripture. Everything that man can know exists in the mind of God, before it has place in the mind of man. Intelligence is a plant of slow growth. In the early history of the human race, there is, as in childhood, a period when no effort is made to educate and cultivate the inner life. Then man goes to school without intention. There is not a man to till the ground. The many plants and herbs of spiritual knowledge that are to be planted and cultivated in man's intelligence, exist, as yet, only in the mind and soul of God. No refreshing consciousness falls upon man's intellectual life from the waters above the firmament. Still this period is not destitute of growth and progress. There went up a mist from the earth, and watered the whole face of the ground. There is a dumb, inarticulate, yearning of life towards the Author of its being, that ascends and descends with beneficent results. Physical needs stimulate and awaken the first blind gropings of the intellectual faculties. Hunger, fear, sexual attraction and love, born of vital contact and mutual needs are the first agencies of progress. These states are the dust of the ground, the first points and divisions of intelligence from the vast unknown. They are the first elements to be influenced by the brooding, quickening life of the Spirit. Under the influence of the spirit, the dry nature of the abstract becomes concrete—a living soul. The intellectual becomes moral. There is a nebulous state of consciousness underlying the earliest operations of intelligence. Man is alone and yet not quite. Already beneath the surface in the animating cause of his thinking, is the white substance, that is to become a living form and helpmeet to intelligence. Intelligence is first formed of the dust of the ground. It is an aggregation of trifles. Morality comes after intelligence. The intellectual state becomes a living soul under the inbreathing and quickening of the spirit.

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Spirit is law, truth and love. In God these are both equally intelligent and conscious. The invisible reaches us first through the visible. The fixed order of nature in the succession of day and night and the faithfulness of the seasons, teaches us the necessity and value of law and order. From many isolated facts we advance to general conclusions and fixed principles of action. This is morality. Then intelligence becomes a living soul. First the analysis, then the synthesis. First the abstract, then the concrete. Intelligence alone would be selfish and lawless. Experience teaches us, even through our selfishness, that if we would have the things we desire, we must guard them with the strength of law. Though craving to be free and absolute we learn by stern necessity that our happiness is subject to conditions. The work of creation is to bring man into the freedom and power of the absolute and at the same time preserve the happiness that is subject to conditions. Thus it is that the natural intelligence must be unfolded before the spiritual. It is only after we have reached the flower of the natural and of habitual loyalty to physical and moral necessity, that we can become the happy recipients of that more abundant life, that is the combined product of earthly culture and of the fulness of God's giving in revelation.

## INTERPRETATION IX

## SOURCE OF DELIGHT

### CHAPTER II. 8-17

8. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

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10. And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads.

11. The name of the first *is* Pison : that *is* it which compasseth the whole land of Havilah, where *there is* gold ;

12. And the gold of that land *is* good : there *is* bdellium and the onyx stone.

13. And the name of the second river *is* Gihon : the same *is* it that compasseth the whole land of Ethiopia.

14. And the name of the third river *is* Hiddekel : that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

EDEN—delight, is no mere poet's dream. This fair, desirable paradise is well within the substantial reality of life. It is not and never was a local garden or choice portion of this terrestrial globe. We shall look for it in vain in the valleys of Asia, at the North Pole, or at any other material spot. It is something compared to a garden, because a well cultivated garden of fair aspect, abounding with flowers and fruits, flowing streams and shady groves, represents the natural man's most innocent form of delight. Existence begins in a garden, but ends in a city and garden combined. The union of city and country offers a larger compass of delight, than the most beautiful garden far removed from the haunts of men. Existence is primarily a delight, and all the sorrowful education and pain of labour that lies between Eden lost and found, is but to add strength and fulness to the measure of our delight in living. Take all the pleasures that are conceivable, other than the joys of paradise, and mix them together, and then they will be but the bitter to this sweetness of the sweet. This paradise is not to be found in the heavens above or on the earth beneath. It is nothing to be searched for in other lands or unknown worlds. It is nearer to each, than any one who knows it

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not, can think or conceive. It is a garden planted eastward in Eden. It is not the whole of this land of delight. It is to the east of itself. It is of God's planting and of man's cultivating. It is watered by one river that divides into four branches. It contains every tree that is pleasant to the sight and good for food. Among them is the tree of life and also the tree of knowledge of good and evil. From this description, let us look for it, so that perchance we may find these lost bowers and source of all delight. In symbolism the east is the spirit and the west the body; the north the soul and the south the mind. This garden is then to be found on the spiritual side of delight. The man or intelligence formed of the dust of the ground, the many particles or facts of experience, divided and united, and by the inflowing of the spirit raised to the moral status, called a living soul, is placed in this garden of God to dress it and to keep it. We have already been told, that every plant or tree of the field and every herb of the field, had their generation in God before they had their place in man's garden of delight. These plants and trees are then not mortal and perishing things, but the eternal attributes and qualities of the being of God. There are but two great sources of delight. One is nature and the other is God. The delights of nature are the shadows, symbols, and finally the vehicles of the delight of God. Everything that God is, has existence in the four states or dimensions of spirit and body, soul and mind. Man's first acquaintance with the living thoughts of God, must of necessity be on the spiritual side of this fourfold state of delight. "The Lord God planted a garden eastward in Eden." At the farthest boundary of all history and tradition, stands the memory of an age of gold. The source of all the varied beauty of myth and legend, is an era of intercourse between mankind and the people of another world. These are the fairies, the nymphs, and the countless gods and goddesses of the Olden Time. There was a day when the

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many spirits of God, the mighty host of living forms into which God divides himself were actually seen, heard and touched. Then man lived with, walked and talked with God. Such companionship is the chief source of all delight. This intercourse is not the theoretical, sentimental and devotionally imaginative fellowship, to which pious people make claim to-day. To know and to cultivate these living forms of all beauty and use, is the first and greatest task assigned to man's natural powers. To find and possess this garden of delight, is the mysterious attraction that haunts every poet and lover of the ideal, who has caught one gleam of its laughing face. Immortal song and music and all that is great in art and literature, are but echoes from this fairy world, of all things pleasant to sight and good for food. Our earliest experiences of this quality of life are eastward or on its spiritual side. They are visions and experiences beyond our power of understanding. To give revelation at the first with intelligence of its meaning, would deprive man of any part in the work of creation. The four heads of the one river of refreshing consciousness that waters this garden, are the four divisions of spirit, mind, body and soul. Everything begins in spirit. This head is called Pison—the freely flowing. Here revelation is freely given of God. This division compasseth the whole land of Havilah—circle. The spiritual life advances in ever enlarging circles. The river though four is also one. It is spirit flowing through four separate states of consciousness. The circles of this spiritual movement widen through the ages. In the end of the spirit's travail in time, they will touch the outermost rim of material life, and gather all profane and sacred states into one united and perfected whole. In this circular land there is gold; and the gold of that land is good. Gold stands for revelation and silver for understanding. The revelation that continually expands until it embraces all things, is good. In this land there is bdellium — a white pearl. A pearl is

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the product of suffering and of searching in the deep. It denotes the purity derived from suffering and labour to understand the meaning of revelation. The twelve gates into the city of golden streets are made each of one pearl. There is also the onyx—a beautiful green stone—the symbol of the union of the heavens and the earth. The second division is called Gihon—stream—for this is the course or stream of revelation in its passage through mind. This compasseth the whole land of Ethiopia, the black ones, or the dark and mysterious face of revelation. In the perfection of mind and understanding the mystery of this state is to be subdued. The third branch is Hiddekel—rapid—that is it which goeth toward the east of Assyria—plain. This is revelation flowing through the consciousness of the body's life. Here life will flow rapidly towards the finality of the Eternal purpose, and the meaning of things will be open and clear as the unobstructed vision of a level plain. Westward the star of empire takes its course. The spirit advances into the body, while the life of the body moves inwards towards the spirit. These two shall yet be one in the consciousness of being. The fourth head is Euphrates—sweet water. This is the division of soul or the perfection of the moral nature. Here goodness and intelligence, revelation and understanding will meet and mingle. In the garden watered by this river of four divisions, grows one tree, the fruit of which, when eaten, must cause death to man's earliest intelligence and consciousness of these delights. This, however, is only the death of our childlike innocent enjoyment of the spiritual side of this fourfold state. Did man not die in this one-sided state, he would never live in the perfection of the whole. Before we can know all the varied beauty of God's nature, we must unfold to freedom and ease of possession all the varied faculties of our own natural intelligence. This can only come as the result of many lives. The man of highest culture and perfection, seems

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a blending of all races. It is only after we reach to the flower of nature, that we shall be capable of living in perpetual intercourse and delightful companionship with all this Heavenly Host. If between this early and later delight, there is a long and sorrowful way, the length of the way will be fully justified in the goal to which it leads our weary feet.

INTERPRETATION X

## BEGINNINGS OF CONSCIOUSNESS

CHAPTER II. 18-25

18. And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.
19. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.
20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
21. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
22. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
23. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh:
25. And they were both naked, the man and his wife, and were not ashamed.

To understand these writings we must rise above the petty personal view, through whose narrow conventions we have been so long educated to regard them. We are here dealing not with the fortunes and lives of individual men, but with man in the universal sense. When we

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touch the personal, it is not of the narrow space of one life experience, but of individual life in its entirety, from its first conception in the mind of God to its final completeness of each in all and all in each, of man in God and of God in man. As long as our conception of man is bounded by our own separate personality, and the few fleeting years between the cradle and the grave, that are soon spent like a tale that is told, the contrast of the part with the whole must either mock at our egotism or overwhelm us with a pessimistic view of our inconsequence. We must learn that since man was we were, and that our inheritance embraces the far-stretching past, the swelling various present, and all the opening vistas of the eternal years. Our thoughts must embrace eons and cycles, instead of the fleeting hours of one mortal day. From the narrow ideas of self, family, or nation, we must learn rather to think and feel in all the many divisions of our common race. All the labours and travail of the spirit in time, are either pushing or attracting us to this goal. Sometimes we are lost in amazement before the abundance of things to learn.

But would we know and understand all things, He who is more than knowledge declares that such a state for man cannot be good. Here the word man does not embrace the whole of man, but man in the sense of intelligence apart from consciousness. In the eternal sense, man is intelligence and woman consciousness. The work of creation is to evolve these to a Godlike standard of completion, equality, and fusion of man in woman and of woman in man. In the beginning and ending the principles underlying creation are few and simple, while all the way between they are many and diverse. For a long time nature seems to be at war in herself, and yet it is by this very strife that perfect harmony is to be evolved. The Creator is never absent from His creation. The Lord is a man of war. The Divine attributes in their great divisions and armies in heaven and upon earth, are

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at war with each other for the purpose of mutual perfection. All the wars and contentions of revelation are of these great battles between Time and Eternity, Form and Substance, Goodness and Intelligence. God is on both sides. Free your hearts and minds of fear, ye children of men. A thought of condemnation or feeling of hate or impatience, towards the least and most unworthy of us all, never entered the mind nor heart of God. God is the vast and infinite ocean of intelligent and conscious being. The fixed and unchanging purpose of God in creation is to multiply that state in others. This is no fallen world or race. Man has never sinned against God, nor is such a thing possible. What is called sin here is a partial operation of truth. This may be the spiritual without the natural, or the natural without the spiritual. The sin or one-sidedness of the natural is the first to be revealed. This does not deny the deep sense of sin, and the grief all must feel in awakening to such deficiency. The natural is to be redeemed from evil by the spiritual, and the spiritual from its separateness, which is also evil, by the natural. This great doubling of time and eternity implies more than a perfect intelligence comprehending all things. In its finality, life is to be no cold abstraction, dwelling apart in contemplation of its own egotism. Nothing partial can be final. God has said, and God will do what He says. "It is not good that the man should be alone; I will make him a help meet for him." In the process of creation a cosmic consciousness shall be added to a universal intelligence. If man could know and understand all things he would still be but a homeless vagrant. Such an end to creation was never for a moment contemplated. In purpose man was created male and female, and male and female he must become. In the final state, intelligence and consciousness must be equal. Consciousness has its beginning, while intelligence sleeps. The intellectual faculties are submerged when the subjective consciousness



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first appears in the living beauty of form, sensation, motion, and colour. There is no adequate helpmeet for intelligence in any state represented by the beasts. These are all limited states. One feels strong, another swift. One great and another small. A perfect intelligence embracing all knowledge must be supplemented with a universal consciousness. This consciousness is evolved from a rib taken from man. The bones represent the underlying system and order of things. They are the pure abstractions of intellectual perception. The bone of which woman is formed is one that is near to the heart of man. This is the idea of self. Of all abstractions of which the mind is capable, the most vital and potential is the idea of the I am, I exist. The separation of this thought from all others, is always the beginning of the consciousness of self. Around this the flesh of our love and joy begins to form and take on the flawless beauty of our innermost desire. This state of consciousness is at first but as a dream. We are not at first strong enough to maintain both the waking and sleeping, the objective and the subjective states. The absolute relation and unity of the two is a thing only to be realised, in its finality, in the end of time. In the morning of creation there was a brief period or age of gold, when the subjective world of consciousness had place with the objective world of intelligence. Still this was only on the spiritual side. It was in this first time of delight that the great works of antiquity had birth. Then man knew the gods, and built to them temples of strength and beauty, the ruins of which eclipse the greatest works of the present. At this time man recognised the fitness of consciousness. "This is now bone of my bone, and flesh of my flesh: she shall be called Woman (the man with the womb), because she was taken out of man." Consciousness is the ground of fertility and reproduction. Through her, truth has life, form, motion, colour and sensation. "They were both

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naked, the man and his wife, and were not ashamed." Consciousness is the clothing of intelligence and intelligence of consciousness. The most perfect relation and satisfaction of human love is but a symbol of this higher relation of intelligence and consciousness in the fulness of being. Each is naked without the other. At first this nakedness exists, and we know it not. These two must live and grow together until they shall mutually clothe each other. For long they are separate departments, and each more or less a mystery to the other. After long periods of increasing nearness, each shall take on the nature of the other without losing their own. There is a day to come, when everything we think shall live and move and be a portion of the joy of life, as well as of knowledge. In like manner, there is a day to come, when we shall be fully intelligent of all things, of which we are now but mysteriously conscious. To-day we can think of others, but have not yet found them present as a portion of our own conscious being. To-day we can think of trees and flowers, of birds and beasts, but few have yet discovered all nature within themselves as a part of the living joyous consciousness of being. In the days to come all of the without and of the within is to be found and known in the true self, and for this experience the woman of consciousness is the only possible helpmeet for the man of intelligence.

## INTERPRETATION XI

## BEGINNINGS OF PROGRESS

### CHAPTER III. 1-7

**1. Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**

**2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:**

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3. But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

THIS that is called the Fall, is the first beginning of the ascent of man up the seven steps of evolution, that lead at last to the all-perfect fellowship of the heavens and the earth. The first light-bringer and son of the morning, who leaves his heavenly abode in the service of our world, is Lucifer—Shining One. He is also called Satan—adversary—because he is the accuser of the spiritual, as long as it is in any way divorced from the natural. This work and relation of Satan to our final perfection, is one of the greatest of mysteries. Those who shrink back with fear from this presentation of Satan, are still the children of his division. Only the fearless and courageous, who are ready to venture all for truth, will enter upon the quest to uncover the secret of all secret things. Satan is personified as light, and also as a serpent. The beginnings of wisdom, or the first operations of the spirit, are the most subtle and mysterious. Of this subtlety, the natural serpent is the symbol. The peculiarities of the serpent tribe are many. A serpent can creep through the smallest opening. It can conceal itself in the dark and take its foe unawares. It can fascinate or charm some of its victims into impotence against its advances. It can creep, run, dart, glide, climb, leap, and swim. Some can poison, while others can crush the strongest foe. So do

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the beginnings of the spirit's light creep into man's mind through the smallest opening. Such light is full of animation and various motion, apart from any clear understanding. It goes upon its belly. It is sensational and emotional more than intelligent. It creeps and crawls in the dust, and has many subtle ways of progress. It is the most stationary, and yet withal the most progressive and swiftly moving of all things. Snakes frequent the same spots. It is difficult to drive them out from any favourite haunt. Though they have no feet yet they can run fast. While the spirit's light seems stationary, yet has it changed greatly from the beginning. While its first approach is through the woman or consciousness, the woman eating and finding knowledge good, gives also to her husband the intelligence. A period of strong sensation in religious life is always succeeded by an increase of devotion to education. The church that is born of emotionalism and opposition to education, in the second generation, becomes the builder of colleges and universities. When the nakedness of consciousness without intelligence is revealed, the man is ashamed of the woman, and when the nakedness of intelligence without consciousness is seen, the woman is ashamed of the man. There are books that are all facts and dry abstractions. These are the nakedness of the man. There are others that are full of rhythm and sensuous beauty, and yet without food for the mind. These are the nakedness of the woman. In the time of simplicity and natural innocence, these two departments are naked without sense of shame. There is a childhood of the race as well as of the individual. Wise people do not try to hasten the discovery to the child of the serious business of life. We would preserve this happy innocence as long as possible. We would hold them back from experiences we know must come sooner or later. We say: "Do not eat of this tree of knowledge of good and evil or you will die to this simple, happy, innocent life of childhood," well know-

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ing that the only way for them to become what we would have them to be, is to pluck and eat. This that is forbidden, is righteously taken when the influence that persuades is the subtle spirit of religious light. The serpent persuades the woman, and the woman gives to the man. When emotional fervour exhausts itself, it passes into the form of intelligence. Religious life begins in some small circle, and then leads us gently into friendly relation with other circles, like, but somewhat differing from, our own. In these subtle ways the bounds of fellowship in religion are continually expanding, and in process of time man finds that in following the spirit he has been led to the outside and the inside of all things. Though we follow through the night but a solitary beam, the morning comes when we stand in the full sunlight. In the happy innocence of the first fellowship between humanity and the living forms of truth, there was no connection between man's intelligence and the consciousness of this inward world. But by the light dividing itself with the darkness, the life of consciousness roused itself, and desired to know the meaning of things both in the material and spiritual worlds. This is the tree of knowledge of good and evil. The symbolic fruit of this tree in the realm of nature, is the pomegranate. These are the apples of discord. When this fruit is opened, the contents fall into a heap of apparently unrelated fragments. These can never be restored to order and unity, save as you eat and digest them. As in the fable of the warring genii, not a single seed must be allowed to escape. When the varied nature of life is once glimpsed, we can never find perfect harmony and rest therein, until we find it by appropriating and digesting both the truths of nature and of spirit. When this is done, we shall arrive at a perfect philosophy of existence. We shall see the natural informed of the spiritual, and the spiritual clothed and encompassed with the natural. Each is a vacuum to be filled by the other. Evil is the absence of one from the

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other. When each shall fully possess the other, evil will be no more. The evil can only disappear from individual life when intelligence is clothed with consciousness and consciousness with intelligence. In all our first visions and dreams there is an absence of intelligence of what they mean. In our first deep thoughts there is an absence of the clothing of the living vision. Each of these states must redeem the other. A beginning is made in this direction when they try to understand each other, and so begin to look at things from both the intellectual and conscious side. This is to sew fig leaves together. The fig is a tree whose fruit is an interior blossom. Its shape is that of the matrix of life. The interior, when ripe, is full of seeds. The leaf of the fig is like that of its brother the vine. The vine is the symbol of revelation and the fig of the understanding. To sew fig leaves together, is to add understanding to understanding. This is the first covering of the nakedness of consciousness without intelligence and of intelligence without consciousness. To sit under the friendly shadow of the vine and the fig, is to dwell beneath the protection of revelation with understanding.

## INTERPRETATION XII

## SECRET OF LIFE

### CHAPTER iii. 8-24

8. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9. And the LORD God called unto Adam, and said unto him, Where *art* thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11. And he said, Who told thee that thou *wast* naked? Hast thou

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eaten of the tree whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20. And Adam called his wife's name Eve; because she was the mother of all living.

21. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22. And the LORD God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

To know the secret things of life and death that have been hidden from the foundation of the world, we must both know and live, live and know. Nothing in its finality, as it was and is and ever shall be, can be known

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apart from life. Science looks for the secret of life by the minute division of matter and the scrutiny of force. However near the looker comes to the ways of God, there is no discovery of God by science alone. Some look to perceive and understand God through religion alone, ignoring science. While such may be conscious of the Sacred Presence, their report as to the character of God is most inadequate to satisfy the intellect. Never will God be known, until we apprehend Him with both the flower of the mind and of the soul. There must be the Real Presence, as well as the clear perception, of the necessity of God. Consciousness, here called Eve—life-giving—is the mother of the thoughts that live. Back of every outward form of life in matter, there is a portion of the consciousness resident in Eternal Spirit. As God thinks, so He is. This is in one sense true of man, only man is often called man when he is only man in form, and not yet man in character. The day will come, when man's thoughts will also have beauty of form and live before him in the open glass of vision and in the depths and heights of conscious being. But to claim this, of all the operations of our half-developed natures, is to speak without understanding. Before we can enter this kingdom of God, and so reign over the heavens and the earth, there must be a great repentance or turning away from the one-sidedness of science without religion, and of religion without science. God has said of the former heaven and earth,—revelation and intelligence, "I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him." The evolution of the spiritual man is as orderly as that of the natural man. As partial or false conceptions of natural law disappear, one by one, before the true and complete, so will it be in the spiritual realm. Because there is to be such a radical change does not mean that a mistake and delay has been made in the execution of the Eternal Purpose. From the first ap-

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pearance of life and knowledge on the physical earth, all things have been swiftly speeding towards the predestined goal. Observing people have often noticed a peculiar sensitiveness in young children, as though they possessed powers of sight, hearing, and touch, differing from those of adults in general. This is a tendency to repeat the condition of openness between the material and the spiritual, that prevailed in this golden period of the world's childhood. As the great so is the small. Every leaf is like the tree of which it is a part. All history and literature revert back to a time when mankind had fellowship with a multitude of forms, the people of another dimension or mode of existence. The woods and dells, the lakes and rivers, the mountains and caves, and all the haunts of men were inhabited by a great variety of ethereal and yet visibly tangible forms. All this is true. Although these seem mostly to have disappeared and to have left human beings in physical forms, the only tenants of our world, this absence is only temporary, in order that man's energies might be devoted to material needs and increase of intellectual power. The longing some have expressed to have such companions again, will be realised with far greater abundance and profit than this of the olden time. It was in these forms that God walked in the garden of life's delight and conversed with man's natural intelligence and helpmeet of consciousness, until they were afraid and sought to hide themselves therefrom, because an entrance of light and experience had awakened shame of life divorced from knowledge. This birth of shame and fear was in harmony with the will of God. God was in the man, and the woman, and the serpent of light. By such division of the operation of the spirit, man's growth is insured. The serpent of light is cursed above all other cattle—or modes of understanding. It is to crawl upon its belly, because this is progress through sensation. It is to eat of the dust—the smallest divisions of intelligence. As snakes live upon timid creatures, so must this early

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state of light upon darkness live upon human fears, timidity, and credulity, until there are none left to consume. There is to be enmity between this state of light and the woman of consciousness. This credulous state is never opposed with success, until intelligence is fortified with consciousness. The sensational state of religion bruises the heel or understanding of consciousness, until such understanding is strong enough to crush the head of the serpent and make a final end of fear and ignorant credulity. Before this strength is reached, consciousness has much sorrow and travail in conception of the spiritual children and attributes of perfection. The conception is to be multiplied as well as the sorrow. The latter state of this delightful intercourse will be multiplied many times over the first. The desire of consciousness must be long towards increase of intelligence—and the man shall rule over the woman. Later the woman will rule the man, for the man's desire will be towards consciousness. In the perfect state there will be absolute equality and unity of the two in the one. For long, intelligence toils in its own improvement. The curse upon the ground, is the thorns and thistles of the historical and material conceptions of revelation, as well as the clamouring of the flesh against the spirit. The sweat of the face is the knowledge of the spiritual gained by hard service and wrung out drop by drop. As these drops fall they add to the strength and fruitfulness of the intellect. As dust to dust, so does intelligence return to intelligence. It accumulates through the ages. One minute division shall go to another until all shall have been divided. After this will come the harvest. First the analysis and then the synthesis. Intelligence must toil and divide until it shall be one with consciousness. In this union toil will cease, death of ideas be destroyed, and the goal of life, with knowledge in perfect balance, be won. The woman is called Eve, because she is the mother of all living. Every living form of truth springs out of consciousness

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married to intelligence. Born of intelligence alone, truth is dry and abstract. Born of intelligence with consciousness, the idea is clothed with the living beauty of vision. Although the woman has been so long suppressed, and her understanding bruised by religion allied to fear and credulity, she has never been wholly silenced. Of her, revelation in dark and mysterious forms has been born, and in all the creations of art and literature a little of her beauty has been revealed from time to time. It should not be thought that because these forms of consciousness are not visible to the outward sight, that they are merely forms of imagination. Their substance is of the ether, which to spiritual sense is more real than all that we call real. They are all vehicles of the thought and consciousness of God, the Great Reality. For man's own preservation and the development of other important interests, it becomes necessary to shut the doors of ingress and egress between Him and these living ones on the objective side of intelligence. In the meantime they are never absent from the subjective, and here they are the source of vision, and dream, and other occult experience. It is to the closing of this door that the words apply: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This is the clothing of flesh upon flesh. In the time of openness, human bodies were more sensitive. As in children, the objective and subjective lay close together. For intellectual and material necessity and development of a larger life, bodies have become more material, and the objective and subjective states of knowledge kept apart. Still both departments have been equally increasing in wealth and power. As the true meaning of scripture is hidden by its material coating, so are the living forms of truth in the subjective state hidden by the strength and thickness of our objective intelligence. The change required for the reopening of the substantial state of knowledge is wholly in keeping with nature and experience. As man draws

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near to this goal he becomes more refined. One by one the fleshly veils or coverings are lifted. Many already feel the touch of this hidden world. Many know the stirring of a sensitiveness to the unseen, beyond the power of words to describe. It is quite evident that the times are ripening for some great change. This change, the sound of whose coming is already heard by those who listen, will be the casting off of these fleshly coverings and the renewal of this paradisaical state of delight. God shall walk as of old in this garden in the cool of the day. This is the first touch of the night upon the day. The heat and burden of intellectual toil begins to take rest in the arms of the night of consciousness, in dreams and visions. The many worlds hidden by the glare of the day begin to strike through the immensity of space. So the truths that cannot be reached by the intellect, begin to shine forth as burning jewels, in the sweet and vast depths of the inner consciousness of being. At first, when by experience man has known the nakedness of consciousness without intelligence and of intelligence without consciousness, he has been afraid of this order of knowledge and sought to hide himself among the things already known. It is a fearful thing to fall into the hands of the Living God. This God is a consuming fire. If there is any impurity in man, it is even set afire, and he must seem at first to find evil where there is only good. It is good to feel this fear. It is good to be ashamed of the abstractions of intelligence, and equally good to be ashamed of seeing, hearing, and touching things we do not understand. The new birth of this shame and fear, will be the beginning of the higher life of the race. This first delight and golden age of innocence had to pass, that man might have experience of all the many things that lie between the end and the beginning. Whenever the serpent of light creeps into our consciousness, it brings with it the persuasion to pluck and eat more fruit of the tree of knowledge of

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good and evil. We behold either the emptiness of some spiritual state divorced from nature or the vacuity of some state of nature divorced from spirit. There is no other evil than this, for all evil is a vacuum. There is no other good than this, for all goodness is the presence of the substance of life in the natural vessel appointed for its expression. To tempt us to eat of such fruit, is the office of the first operation of the spirit. When this work is completed, the end will be one with the beginning. Man must return in life as well as in knowledge to the beginning. He must have in sight, hearing, and touch, renewed fellowship with God in all the mighty host of the living forms of truth. He must hear again the voice of God and be without fear. He must know and understand this life both in its relation to the absolute and the conditioned. Before this is reached the serpent of light must long go upon its belly. There must be much life and light of religion that is low and sensational in its nature, before we can cleanse the natural with the spiritual and the spiritual with the natural. Religion must be nourished with all natural intelligence, before it can be one with all heavenly knowledge. On the battle-field of life man must meet and conquer fear. All the awful ideas of angry, cruel Gods, of devouring, torturing demons, of burning and everlasting hells, that have pierced and tortured our ignorant minds, have been among the most potential forces in the work of creation. But for our moral daring to face and conquer these things, we should have remained incapable of sharing the joys of immortal intercourse between the heavens and the earth. It is by following the beguiling influence of the spirit's light, that consciousness is led to enlarge its sphere, to include the world without as well as the world within. The final light must satisfy our craving both for material and for spiritual possessions. Prior to this, there is long conflict between the seed of the serpent of wisdom and the seed of the woman. When religious life

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crystalises into forms and habits, the increase of consciousness will break through these barriers and bruise the head or intelligence of this established order. When consciousness shall be separated from intelligence, the expansion of wisdom's light to include some other division of nature or of spirit, will hurt this heel of false understanding. In the final state of consciousness, by its perfect reception to intelligence, the seed of the woman will crush the head of the serpent. Then the last subtlety of wisdom will be known. Then the end will be one with the beginning. This was the goal in view from the first. The conception of the woman will be multiplied. Revelation will be enlarged. That we may have larger capacity to receive and understand, the doors of intercourse between the worlds are closed for a time. This is the surrounding and guarding of the Tree of Life. One of the strongest feelings latent in mankind, is, that there is some great secret of life, which, once discovered, will set all things right. Through the ages many have sought to find this as the philosopher's stone, the elixir vitæ or the fountain of eternal youth. Many are always on the tiptoe of expectancy touching it; whenever they hear of anything new or of a more perfect person liable to solve the long puzzling enigma. Some who have thought the most about it, have predicted that it would come as a surprise from some altogether unexpected source. Some have declared that when it does come, the most wonderful thing about it, will be its exceeding simplicity and naturalness. It must prove itself by solving all the problems that other theories have left unsolved. This is hinted at in the words: "He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." But surely this end will be a new beginning. God will not mock us with a discovery made too late to be enjoyed. This can be but the end of the natural.

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It is only in the ripeness and perfection of the natural, that we can fully appreciate and serve the natural in the spiritual and the spiritual in the natural. A glimpse of the real beauty and delight of life was given in the beginning as a nourisher of hope through after ages of solitary toil. The end in which this great discovery will be made will be one with this beginning, for it will be the gaining of access to the Tree of Life that grows in the midst of the garden of delight, that is now shut up and guarded from man for man's good, lest in partaking of it too soon he should live for ever in a half-formed and unintelligent state. This Tree of Life is itself the living side of truth. This is the long guarded secret. Never before was the world in any degree ready for this discovery. Never before has man learned to be rational and withal devout of heart and life towards God. Never before were any number of people naturally spiritual and spiritually natural. Never before has man conquered the fears that made him unfit for equal and calm converse with the Infinite and Personal God. Never before was he sufficiently natural, naive, sweet and debonnaire, without which such converse would be unpoetical as well as impractical, and an element of disorder rather than of order. In desiring our friends we should think also whether they desire us. Love bought or given without mutual grace and delight, is not a thing to be desired. This nature of the Tree of Life explains the hitherto unexplainable. It solves the mystery of sleep, as the period for the education of our subjective consciousness in this garden of delight, a little of whose beauty and fragrance lingers in the wonder of dreams. It explains madness, as a breaking in before body or mind are ready to bear or comprehend. It explains all the discrepancies between the language of scripture in its historical sense and the brighter and more generous interpretations of our hearts concerning the nature of the Heart of Being. From this source, in

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broken rays, have come the great poems and all the strangely pleasing things of myth and fable, folk-lore and occult experience. This secret of secrets corresponds with what is secret in our own lives. It is the union of the male and the female, in the larger sense, on the plane of intelligence and consciousness of being. When man and woman, in holy wedlock, have no secrets from each other: when to anyone there is another person in the world of the opposite sex towards whom all openness of interchange has established itself, from whom there is no concealment, whose body is as dear as your own in every part, with whom there is no Mine or Thine, in property or possession of any kind, into whose mind your own thoughts flow the better to know and see themselves, and between whom and yourself there is an ever-flowing sympathy in all the joys and experiences of life: nature has put forth her fairest flower and most perfect joy. This is but the type of this greater and holier joy of the perfect balance of the intelligence and consciousness of being. Thus nature stands guard as well as spirit around this Tree of Life. The spiritual glory can never come, save as the crown upon the glory of nature. God neither receives or gives any blemished offering. The Tree of Life is protected by the Cherubim—those grasped—and a flaming sword which turns every way denoting universal knowledge. Cherubim are composite figures of lion, ox, bird and man. They represent the right division and holding together of the four great divisions of spirit and body, soul and mind. The sword that guards the Tree of Life is a knowledge that embraces all the cardinal points, turning every way. Whoever passes here to pluck and eat and live in this garden of all delight, must hold in his hand a sword of like nature, and be able to advance equally in each direction of space. To this quality of life and progress there is no longer a barrier about the Tree of Life.



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## INTERPRETATION XIII

# LIFE AND POSSESSION

### CHAPTER IV. 1-15

1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said unto the LORD, My punishment *is* greater than I can bear.

14. Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

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In the realm of nature all change is held up and made bearable by the unchanging. Ever the years and the seasons come and go; ever the night and the day endure; ever the light comes from the same sun, moon, and stars; and ever the clouds are the bottles that empty themselves upon the earth. In like manner all intellectual and moral changes are compassed about by the unchanging. "The thing that hath been, it is that which shall be, and that which is done is that which shall be done: and there is no new thing under the sun." The great things yet to come out of the womb of time will have familiar faces. They will be new and old. The new heaven or revelation, and the new earth or intelligence, will preserve all that was best of the old and familiar. All the successive births of intelligent and conscious life are bringing us gently nearer to the Eternal Purpose of the Creator.

The first-born of Adam—Intelligence; and of Eve—Consciousness, is Cain—Possession. "I have gotten a man from the Lord." With the first reception of anything, this feeling of possession is very strong. That is mine, and not yours, is peculiar to all childish states. Man must first feel that he possesses from God in truth, before he will surrender himself to the greater joy of being possessed. It is great to feel a sense of possession from God, but far greater, to feel that you are truly and wholly possessed by the Divine Presence. But our natural desire and love of possession is so great, that nothing less than all the troubles and sorrows that attach themselves thereto, would ever lead us to this nobler joy of being possessed. This second state is Abel—breath or spiritual life. In possession, a part of self breaks away from the whole of self, and claims for the part, what belongs to the whole. One moment's consciousness of belonging to God is more to be desired than any thought or possession of knowledge from and about God. In these two born to Adam and Eve, the younger is the best. Still our best is closely related to our worst. Slavery has played a part in the

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history of all peoples and noble virtues are evolved by its suppression. The moral state of voluntary obedience is probably first planted in this state of compulsion. In the lives of nations, all can see that their greatest treasures of patriotism have been evolved out of their greatest calamities. In these writings there are many dark shadows, like this primal murder, the betrayal of brother by brother, and of Master and Lord by disciple, that seemed to brand the history of our race with ineffaceable dishonour. This, however, is only the surface reading, and while this has had its good work to do in our primary education, the under reading will reverse these judgments and wash from our racial escutcheon these bars sinister.

Abel was a keeper of sheep. Sheep are among the most unintelligent of animals, and yet no animal seems so full of life. They are also typical of all that is gentle and harmless, while from their fleecy harvest comes that which has done most to keep us warm in winter's cold and furnish covering for our nakedness. In all this, they represent the spiritual quality of life in the flocks of revelation. Abel is the first love and care for these flocks, apart from any clear intelligence concerning them. The great shepherd of all the sheep will be the fulness of the spiritual life inflowing from God, combined with the flower of man's natural perfection. Those who keep watch over their flocks by night, will be the first to witness the last opening of the heavens in the fulness of the revelation of God. That life or blood of the covenant, the perfect partnership between God and man, will speak better things than this blood or life of Abel. The life and joy of revelation is slain many times by intellectual possession in the history of our world.

Cain is a tiller of the ground. It is the love of possession and strong desire for knowledge that first cultivates the intellectual life. The idea of self is evolved before the larger and nobler interest in other selves. Unselfishness is a moral conquest over selfishness. To have created the

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last before and without the first is unthinkable. To make an offering to the Lord, is to make a contribution towards the manifestation of God in the life of humanity. The fruit of the ground is the product of intellectual toil. This is the offering of Cain. The firstlings of the flock and the fat thereof is the first spiritual light derived from revelation. As animal fat is transmutable into light, the fat of the offering of Abel is the light of life. The first fruits of intellectual toil are always tinged with egotism and the pride of self possession. This feeling is unfriendly to the life and light of interior revelation. The rejection by our riper judgment and better self of our earliest performances, is of a bitter nature. All intellectual conceit and self pride must sooner or later suffer the chagrin of a fallen countenance before the divine standard of excellence. In education the criticism of a true master is ever sweetened with the promise of success as the reward of perseverance and honest toil. "If thou doest well, shalt thou not be accepted?" Such is the admonition of the Lord in the voice of conscience, to all intellectual pride and self possession and envy of that higher state of life and inspiration in which things come from another and a brighter world. You must do your best on the intellectual side of culture, for only this will be accepted and have place in the perfect whole. "If thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him." This seems like offering a reward for not doing well. Sin or one-sidedness, lieth at the door that openeth inwards unto God, when man fails to do his best to enter in and make fruitful the inner consciousness of being. Then the desire of life is towards intellectual increase, rather than for increase of life and revelation of God. It is in the working of this law, that Cain talks with Abel and in the field of intellectual toil and possession apart from consciousness, suppresses the very life of revelation. Sad as this seems, who can say he has never done this thing? This first fratricide is

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of the childhood of our race. It is only in our ripe years and in the flower of the mind that life and possession shall live and work in true fraternity. Wherever and whenever the possession of truth has been divorced from the life thereof, there lives Cain who has risen up and slain his brother. In this one-sided operation of intelligence the Divine Standard of perfection is ever saying—"Where is Abel thy brother?" Where is the breath of life in the dream and vision? Because the perfect thus questions and searches the imperfect, does not mean that the first could have been realised in man without the last. This eagerness to possess and to hold the truth is not conscious of the consequences involved. Cain is honest when he answers, "I know not: Am I my brother's keeper?" This is not the word of any one man more wicked than all others, but of all men when they are passing through this state of possession. How many can answer these questions? Where is inspiration? Where is revelation? Where is the joy of being in the consciousness of an open vision and communion of love between man and God? Where is perfect repose and certitude of truth? Who at some time or another has not virtually said, "I know not. Am I my brother's keeper? Am I responsible in these premises? Could I ever live on the mountain heights of vision and at the same time in the fruitful valleys of intellectual toil?" As well expect children to be born men in size and ripe fruits to appear that have never been green. Why should there not be periods of spiritual unripeness. As the green fruit devours the beauty of the blossom, so does it hold the promise of future perfection. As possession swallows up the first bright flower and joy of life, so does it prepare the way for the larger and richer life to come. This life crieth out for vindication from the ground. It would fain escape out of this hiding. This is no cry for a selfish vengeance, but the prayer within for the growth and deliverance from the curse of greenness into the bless-

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ing of ripeness. Intelligence receives and is nourished by this suppression of life. But as long as such life remains hidden, the ground of intelligence cannot yield to man the fulness of its strength. The operations of the mind at this time are fugitive and preparatory for things to come. It is a vagabond and a wanderer over the whole face of the spiritual meaning of nature, in search of food to satisfy its devouring hunger. This period of life often seems exceedingly hard, and sometimes even quite unbearable, yet is the shoulder made strong for the burden. A mark is placed upon Cain for preservation. This mark is the absence of any better understanding. The wise man does not expect a child to run before he can walk, nor look for fleetness from a man who has lost his feet. The intelligence that is married to consciousness never seeks to destroy. Those who destroy are of the race of Cain, and thus this destroyer lives until he destroys himself. He who destroys destruction of possession, must then commence the seven great labours that pertain to the Elohim. This is the sevenfold vengeance of the Divine Law. Behind all these frowning words, when we touch the inward sense, is the smile of Infinite Love. In religious warfare each party believes himself to be in the right. It is only a partial state of knowledge that proselytes. He who has seen both sides of what is being woven on the loom of time, has no desire to change either the material or the pattern. Many of the darker colours are first laid in, and at the right moment the supply will be exhausted and brighter colours take their place. Each division and system of thought is doing its appointed task.

These spiritual meanings of revelation are not written to persuade anyone to give up the material and historic sense. No one will believe in that way a day longer than is necessary. Let history hold on to every possible fact. The historical sense is in the stream of time and is also undergoing change. History itself will

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all be rewritten, when the full developed intelligence is supplemented with the full-orbed consciousness. Every toil assigned to the race is fraught with Infinite Wisdom and Love. There is not one thing to be done that is unessential. To make Cain say, "My punishment is greater than I can bear," conveys a false impression. The meaning is, "My perversity." This one-sided state often seems greater than we can bear. Things are not what they seem. One extreme will counteract and correct another until a perfect balance is reached. The natural man or man of sin and perversity must first be revealed. Even in our crooked paths of loneliness and separation, our way is onward towards the far-off goal of God's Eternal Purpose to create man in His Own Image of equipoise between life and possession, consciousness and intelligence of being.

## INTERPRETATION XIV

## COMPENSATION

### CHAPTER IV. 16-26

16. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19. And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20. And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21. And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22. And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

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23. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

ON the ancient obelisks and other monuments of the elder world, the hieroglyphics, representing the Gods, are arranged in both an ascending and descending line. In the vision of Jacob at Bethel—house of God—the angels were both ascending and descending. In nature the rains that fall ascend again in mists drawn up by the heat of the sun. This is a universal law. The Divine descends into the human, and the human ascends into the Divine. The heavens come down to earth, and the earth or intelligence of man ascends into the heavens. Eternity is drawn out into Time, and the things of Time are drawn inwards into Eternity. The germ of all things is from God. The growth of all that is best on earth, whether of nature or of spirit, depends alike upon God's gift and upon man's toil and improvement. Before the attributes of God can be seen in their living forms with understanding, there must be a well-cultivated and intellectual apprehension of the essential principles of life and knowledge. As long as we sacrifice life to knowledge, our knowledge lacks in understanding. As long as we sacrifice knowledge to life, our life is lacking in the attributes of strength. In this period of extremes the path of life is wandering, swaying from right to left and left to right, instead of balanced and upright between the heavens and the earth. This state is called here the land of Nod—Wandering. How long man may go astray from the straight and narrow path that leads to perfect life may be seen in China, a land that

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has been for centuries governed by the academical and scholastic state of possession apart from life. A like inclination is found in some of the academical circles of the more enlightened west. Wherever this method prevails, our theories fail to fit into our facts, and our ideals are untranslatable into the realities of being. No education can lead us into any fulness of life and content, as long as the culture of knowledge is kept apart from the culture of life, in communion with God in the living forms of the vision and dream. It is, however, a long lane that has no end. These methods come at last to such a state of dryness and decay, that the profundity of disappointment found therein must lead to the search and discovery of the corresponding state of consciousness as the fountain of life. In this land, Cain finds and knows his wife. This is here her only mention. She has no name, for at the first there is no clearly defined character. She is the boundless sea of the possible, too vast to be subject as yet to any clear knowledge. A living touch of consciousness in life begins to appear among the dry bones of the abstract. Of this touch, Enoch—tuition or initiation—is born. Cain builds a city, and calls it after his son. In these writings cities are feminine, while the fields, the scenes of intellectual culture, are masculine. This is the building up and increase of consciousness by intellectual service and initiation into the mystery of life. Religious light and life grows intelligent.

To Enoch is born Irad—wild ass. As the horse denotes intelligence, so does the ass represent the moral and feminine state of consciousness. The operations of revelation in dream and vision are at first very difficult to catch and control. The wild ass is stronger and fleeter than the swiftest of Arabian steeds. It is sometimes taken by horsemen who divide themselves into relays and succeed each other at different points. It is only after many generations of intellectual pursuit, that the moral consciousness and living state of truth

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is brought into subjection. It is the man, who is the perfection of both nature and of spirit, of whom it is said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." For a long time this department of life refuses to be made a possession. The more ecclesiastical synods and counsels try to bring it within their stalls and bonds, the wider does it range and laugh at their futile efforts.

To Irad is born Mehujael—God is combating. This is the combative era and state of knowledge. Here God is a man of war. God is in the age of strife and controversy, as well as in that of harmony.

To Mehujael is born Methusael — man of God— the Spirit of Might and beginning of harmony between the heavens and the earth, in the line of intellectual possession and initiation into the true principles of life. In this spirit, when fully descended and ascended, man will be one with all that is above and all that is below.

To Methusael is born Lamech — overthrower — the power of conscious possession in the Spirit of Counsel. We must all gain possession of such counsel through much labour and courageous adventure into the unknown, before we can gain the bliss of constant possession and direction from God. By much restlessness and discontent we come to rest and content. We have yet to become our brother's keeper, and feel as morally responsible for the joy, as we ever did for the intelligence of being. Life has many complimentary and contrasting states. In the Spirit of Counsel man is to know God in both the natural and the spiritual divisions of consciousness. These are the two wives of Lamech. One is Adah—pleasure—and the other is Zillah—shadow or protection. Adah is the mother of Jabal—moving—the continually moving or progressive life of the Spirit of

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Understanding. Jabal is the father of such as dwell in tents and have cattle. To dwell in tents is to be continually moving. When the wells and pastures are exhausted in one place, the tents are folded and fresh fields sought and found. Those who have cattle are those who have troops of visions and dreams, and milk out the meaning thereof. This is the milk of the sacred word. Adah is also the mother of Jubal—playing. This is the Spirit of Wisdom. In Wisdom, life and knowledge, revelation and intelligence are harmonised and yield celestial music to earthly ears. He is the father of all such as handle the harp and the organ. Zillah, the spiritual consciousness, is the mother of Tubal-cain—worker in ore. This is the Holy Spirit. He is the instructor of every artificer in brass or iron. These metals represent the physical and the moral force. Those who work here are instructed by all the Elohim and their combined operation. The sister of Tubal-cain is Naamah—pleasant—the fulness of consciousness added to the fulness of intelligence. Universal comprehension needs a cosmic consciousness for its companion.

Strange words are uttered by Lamech to his two wives. In the charm of one division of consciousness we are apt to neglect the other. The Spirit of Counsel will not rest until both have listened to his voice and heard his instruction. To divorce the real from the ideal, the material and natural from the spiritual and celestial, or those from the former, is to sin against true counsel. Such neglect must be slain and made good in each of the Sacred Seven even to seventy and seven. This is Wisdom in Light and Revelation. This relationship between the natural and the spiritual, the outer and the inner, is the greatest of all laws. Each world exists for the other. Man is for God and God is for man. The earth is for the heavens and the heavens for the earth. To this, in our double consciousness we are bid to take heed. "Hear my voice: ye wives of

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Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." There is no permanence for any state of life or knowledge that is contrary to the full realisation of God in nature and spirit, earth and heaven or intelligence and revelation, equally divided between spirit and body, soul and mind. Both the fixed current of destiny and of all noblest voluntary efforts are set steadily towards this goal. If the joy of the heavenly life of communion with the living forms of truth is suppressed for a time, it is only that when we have grown stronger this life may be doubled. The perfect flower of God's life can only bloom in the best and most cultivated life of the natural man. Thus all that man darkly suffers and bears in the strife and travail of the earthly, will have its perfect compensation in the heavenly, when revelation shall finally be allied to our intelligence.

After the death of Abel, Adam knew his wife again. The plummet of thought strikes deeper and brings up hitherto undiscovered wealth. When the life of revelation was suppressed by strife and possession the natural consciousness was greatly distressed. This life of wandering is a path for weary feet. But all these days of toil and grief are compassed by the law of love. The life of illumination is renewed with increase. This is Seth—compensation. Now may consciousness exclaim "God hath appointed me another seed instead of Abel, whom Cain slew." Life could not increase without the sacrifice of its first and feeble expressions. This is the ministry of death. The heavenly things are the heaved up things. All our earthly states of life are treasured up with increase in the heavenly. All ceremonial worship will have life at last in the Spirit. While the spirit of possession slays life, it develops the pomp and splendour of material things. It builds through its wandering life, stately fanes and temples. It lays hands

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upon all the works of art, in painting, sculpture, architecture, and music as a substitute for the absent life. Then by a sure law, all these things pass within, and by another turn of fortune's wheel they are brought back transmuted into the consciousness of life. God gives another seed. The vital principle is renewed. In the history of religion many things seem repellent to our present feelings. In olden days the wide earth was covered with altars from which ascended the smoke of animal and oft of human sacrifice. Even for all this, there is compensation. Earth has run red with blood, shed in fratricidal strife. For all this there shall be a just return. Without the qualities evolved by strife and suffering, to loss of life and all else held dear, man would not be worth the making. Horrible misconceptions of God have filled our hearts with dreadful fear and minds with gloom and doubt. By victory over these, our manhood gains its noblest traits. These are the subtle workings of wisdom's ways. Many are the turnings of the cyclic wheel. Many are the days of darkness divided with light. For all these our consciousness will receive the Divine Child—Seth—compensation, and then will man begin to call upon the name of the Lord, through perceiving the natural in the spiritual and the spiritual in the natural.

## INTERPRETATION XV

## EVOLUTIONARY FORCES

### CHAPTER V. 1-5

1. This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him ;

2. Male and female created he them ; and blessed them, and called their name Adam, in the day when they were created.

3. And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image ; and called his name Seth :

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4. And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters:
5. And all the days that Adam lived were nine hundred and thirty years: and he died.

LIFE is both an evolution and an involution. It gathers from without and within. It rests alike upon matter and upon spirit. Through evolution the human ascends and through involution the Divine descends. By this law the nature of God passes into the nature of man. Underlying the great finality of created man in the image of God, there is a fixed and necessitated order of progress. The end is involved in the beginning. The concrete rests upon the abstract. The abstract is dry and hard, and because of this, the bones, the underlying structure and framework of the living body, are the symbols thereof. While this is a dry chapter of bare names and numbers, it cannot be skipped. If we would know the beauty and completeness of the end, we must master the dry details and outlines of the beginning. Such labour stands at the opening of every attainment. The fairest building rests upon like foundations. Every noble creation in architecture has its inception in carefully drawn lines and laborious computations of weight and measure. The artist must study anatomy. These hard conditions and requirements of attention to abstract rules and dry facts, confronts the aspirant at the commencement of every career. No one can reach to eminence who skips the dry chapters in the book of life. Some laugh at the idea of any attempt to outline and grasp the general details of the nature of existence. Every great thing achieved by mankind has seemed to someone absurd in its daring, and hopeless in the immensity of its ambition. So the world was circumnavigated. So the seas were conquered and the vast depths of the ocean made a highway for the messages of men to each other, from continent to continent. This chapter of dry details outlines the work of God through the revolving ages. Here God thinks out His Eternal

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Purpose, to the utmost limit of nature's capacity. While upon the spiritual side, God is infinite, on the side of nature He is finite. These are the means in hand and these may not be transcended. However freely the builder thinks and works, the structure he builds is subject in part to the nature of his material. Spirit is the Lord of matter and matter the Lord of spirit. All things are possible to God, because all things that God can desire are within the bounds of His realisation. The perfect life and expression of the spirit requires first the full development of all our natural powers. All that man can be in the natural sense is subject to death, because this is the man of sin or one sidedness. The natural separate from the spiritual will cease to be, when it becomes fully quickened by and informed of the spirit. While nature will be present in the perfect whole, it will be so changed and glorified that we shall no longer behold it apart from spirit. Then every bare outline of the abstract will be forgotten in the pleasure and abundance of life's realisation.

While we laboriously follow these dry details of names and mathematical values, we may sense one great pleasure. We tread in the footsteps of God. Wherever we can go God has gone before us. A great discoverer of the order of the physical universe cried out, "O God! I think Thy thoughts after Thee." Here we discover the order of the spiritual together with the natural. Here we behold the house that God is building for His own abode. God is the temple and home of man, while the perfected nature of man is to be the home and temple of God. From this standpoint this dry chapter becomes a field planted with the seed of immortal life. As we follow the plough we see in imagination the future harvest. When Seth—compensation for all trial and suffering—is born, Adam's life has reached to the value of one hundred and thirty years. This gives Light in Light and Knowledge in Revelation, together with the Unmanifest in Knowledge. This is the realisation of the future in the instant. After

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this the days of Adam are counted as eight hundred years. This gives Holiness in Light together with the Unmanifest in Revelation and Knowledge. In the natural man the light of revelation reaches perfection. The whole valuation of Adam—the natural man, is nine hundred and thirty years. This is the Lord in Light, Knowledge in Revelation, and the Unmanifest in Knowledge. At this point the natural ceases in its separateness and becomes merged into and one with the spiritual. The following diagram will aid the mind to grasp the order of these generations or evolutionary forces in the realm of nature.

THE DESCENT OF THE TWELVE GREAT GIFTS INTO THE LIFE OF MAN AS REPRESENTED IN THE GENERATIONS OF ADAM, THE NATURAL MAN.

| NAME | MEANING OF NAME | GIFTS |
|---|---|---|
| Seth | Compensation | Illumination |
| Enos | Mortal | Law |
| Cainan | Acquisition | Truth |
| Mahalaleel | God is Splendour | Love |
| Jared | Descending | Obedience |
| Enoch | Initiation | Prayer |
| Methusaleh | Man of a Dart | Discernment |
| Lamech | Overthrower | Sight |
| Noah | Rest | Hearing |
| Shem | Name | Touch |
| Ham | Swarthy | Desire |
| Japheth | Extender | Labour |



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## INTERPRETATION XVI

# ILLUMINATION AND LAW

### CHAPTER V. 6-8

6. And Seth lived an hundred and five years, and begat Enos :
7. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters :
8. And all the days of Seth were nine hundred and twelve years : and he died.

IN these studies one of the most important ideas, to be ever kept in mind, is the law of correspondence. All natural things are related to spiritual things. The spiritual is for the life and joy of the natural and the natural for the clothing and desire of the spiritual. In God's Eternal Purpose the states of mind and of feeling in man, that are predestined to come into fellowship and unity with the same states and feeling of his own spiritual and omnipresent being, are fixed and predetermined. Nothing is here left to chance. While man is free, he is also bound. Our freedom is as the liberty of a passenger on a swiftly moving train. We may move about from car to car, ride first or second class, go in the smoking or the parlour coach, and yet must be borne onward to the goal by the train. Such is progress. The thing God has intended concerning man shall certainly come to pass. Individual joy will be as varied in proportion as individual effort. The excellencies of which man is naturally capable, are the same as the great gifts or qualities that are to come to fruition in the spiritual man. Next to the seven great principles of the Elohim, is the law or division of the twelve. The twelve are the spokes of the great wheel of progress. These are the generations of Adam and the twelve tribes of Israel. These are like the twelve months of the year and the

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twelve signs of the zodiac or path of the sun. These are also the twelve minor prophets and the twelve Apostles of our Lord. They are also the twelve gates of pearl and the twelve foundations of the final city of heavenly consciousness, descended into man's intelligence, and in their twofold aspect of the natural in the spiritual and the spiritual in the natural, the twenty-four elders round about the throne. These are ancient things. They had place with God in the beginning and must be found present and complete in the end. Their place and order in nature as in spirit is fixed and predetermined. They spring out of each other, by a law of natural sequence. Besides order, all things have weight and measure. The measure of the gift, either in the natural or the spiritual, is its degree of approach to the fulness of the Divine. The numbers used in this dry chapter are representative of these values. Each number is the corresponding value of its Elohim. Light = one, Revelation = two, Knowledge = three, Might = four, Counsel = five, Understanding = six, Wisdom = seven, Holiness = eight, the Lord or the Manifest = nine, and God or the Unmanifest = ten, or the unexpressed potentiality of a cipher. With this key, all these dry measurements of years will be found to be full of treasure. To stop to apply this test to every number in these writings would be to fill the world with books. A few illustrations from time to time must suffice. The purpose of these interpretations is not to set aside the labour of others. Man's growth and joy depends upon individual effort in this direction. The greatest good we can attain, is from the labour to understand individually, by the combined culture of our own natural powers, warmed and nourished by the fellowship of the Heavenly Host in dream and vision.

There is both a natural and a spiritual order of Illumination. Each rests upon individual life and excellence. As time revolves in cycles of returning

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years and seasons, so does the sap of life flow and ebb. For the loss of the former year, comes the new, with its increase of potential power for good. Though the first state of Illumination, in natural excellence, represented by Abel, was crushed by Cain—possession in knowledge, —a new life is given in Seth—compensation. The force of life strengthened at the root, begins to flow upwards and outwards for further expression. All labour, suffering, and restraint, brings its compensation at last. When Seth, the new excellence, has reached to the value of one hundred and five, Enos—mortal—is born. This is the gift or excellence of natural law. The law in nature is mortal, for in the last it will be fulfilled and replaced by the gracious and spontaneous working of the absolute life of the spirit. This valuation gives Light in Light, the Unmanifest in Revelation, and Counsel in Knowledge. There is the spiritual law and the natural law. There are also the laws made by man. These are sometimes true and sometimes false. The line of progress is through the natural to the spiritual, not by discarding, but by the fulfilling of the law of nature. When we are true to the highest and best without and within, we shall find no discord between science and religion. The Spirit of Counsel in Knowledge, will be united to the Spirit of Light, while Revelation will be full of the unbounded life of God. There is a law even in the freedom of the absolute, as there is a life of the absolute, within the bonds of the conditioned. In the growth of the ripening years, we shall surely reach to this double state of the absolute in the conditioned and of the conditioned in the absolute. This is the end in view from the beginning.

After Enos appears, Seth lives eight hundred and seven years. This gives Holiness in Light, the Unmanifest in Revelation and Wisdom in Knowledge. All the years of Seth are nine hundred and twelve. This is the Lord or the Manifest in Light, Light in Revelation and Revelation in Knowledge. This is the goal or limit of natural illumina-

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tion. This valuation or achievement will bring into religion an equal devotion to material and spiritual well being. For long, in religion we seek to add one spiritual state to another, instead of to what is natural. These are false alliances to be undone and set aside. The great purpose of God is the union of every spiritual state with its corresponding state in nature. Illumination from within needs a brightness and excellence of natural intelligence for its reception. The merely critical and analytical state of mind cannot perceive the excellence of the spirit. The mortal law must receive the immortal. The appearance of hostility between science and religion will wholly disappear when our religion is knowledge of, and personal communion with, the Heavenly Host. The laws of society, of nature and of man, will then come full circle with the laws of God; so shall mortality be clothed upon with immortality, and corruption put on incorruption. "It is sown a natural body but raised a spiritual body."

INTERPRETATION XVII

## LAW AND TRUTH

CHAPTER V. 9-11

9. And Enos lived ninety years, and begat Cainan:
10. And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
11. And all the days of Enos were nine hundred and five years: and he died.

THE order of growth and development towards God in nature, is just as fixed and dependent upon law, as are the movements of the suns and planets in their appointed courses. There is a mighty law of relationship between

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nature and spirit, giving to each its place and work. Illumination is the first flash of the light kindled by God. It is God looking upon God. In man it is the vital germ of the seed in which resides all future possibility. It is the beginning and growth of self-consciousness passing over from God to man. The loss or absence of such light is man's greatest sorrow, while its pleasing return is the compensation for the suffering that has enlarged the capacity for its reception. Out of the strength of this light of inward excellence, comes the idea and strength of law. In the midst of the changing, we behold the unchanging. Ever the years roll round. Ever the seasons come and go. This order of the natural is the shadow of the order of the spiritual. God is ever true to Himself. From many directions and seeming indirections, we behold all things marching to the one far off Divine event, of the perfect fellowship of the heavens and the earth. Man is struggling forward to God and God is surely descending and drawing near to man. No one can reverence law without discovering the influence of the natural upon the spiritual and the action of the spiritual upon the natural. Among men the man who knows the law, is regarded with respect bordering upon fear. His is the strength, not of the individual, but of the public will. He is armed and protected for assault or defence with the strength of the public spirit. So the mind that knows and reveres law in the natural world, is ready to be the servant of the mightier force of the law of the spiritual world. From the life and strength of law comes the realisation and certitude of truth. This is Cainan—acquirement. Enos is valued at ninety. This is the Manifest in Light and the Unmanifest in Revelation. From realising both the material and spiritual in the strength of law, man advances to the consciousness, that this is the law, because it is the truth. It is that which is necessitated by the very nature of God. Behind the changing form there is this that is unchanging. To know

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truth is to know not only the form, but also the very soul of that which was, and is, and ever shall be. To know the law in nature is to know the sure relation of cause to effect. Sow a thistle and nature will give you thistles. Plant a vine and nature will give you grapes. From nature's faith we advance to the greater security of faith in God. To have faith in God is to know the Divine Nature. To have faith in man, is to have confidence in his integrity and strength of character. So to have faith in God, is to know that the Divine Character is unimpeachable, unassailable and unchanging.

After Cainan appears, Enos lives for eight hundred and fifteen years begetting sons and daughters. Each one of this sacred twelve begets many separate states of intelligent and conscious being. This valuation gives Holiness in Light, Light in Revelation and Counsel in Knowledge. The whole value of Enos or law is nine hundred and five. This is the Lord, the Manifest in Light, the Unmanifest in Revelation and Counsel in Knowledge. Here religious light and life are enlarged in law as well as in illumination to include both material and spiritual things. The Unmanifest in Revelation keeps open the means of intercourse between the within and without, while Counsel in Knowledge makes Knowledge, not a dead, but a living force of conscious joy and love, through fellowship between man and God. The struggle of man through the ages around the banner of law, is a struggle for honest dealing and equal rights between man and man. A just government, providing the same opportunities for all under the law, and spirit of public and private honesty, is the animating soul of progress. Whatever wealth we may possess as individuals and whatever greatness we may have acquired as a people, our capacity to enjoy such possessions is dependent on the purity of our claim. A blight and curse seem to cling to wealth dishonestly acquired, and a people whose past is infamous is not truly great in its self consciousness. Death is the noblest friend

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to a dishonest career whether of man or men. No institution can endure that stands not upon the law, revering the everlasting facts of nature's yea and nay. The pursuit of truth offers no success to anyone, until he is absolutely sincere and passionate in his devotion to the principle of law. Though law in nature be mortal, this mortality will be changed for immortality when the spiritual shall be expressed in the natural and the natural has found self-realisation or consciousness in the spiritual. This is truth.

## INTERPRETATION XVIII

## TRUTH AND LOVE

### CHAPTER V. 12-14

12. And Cainan lived seventy years, and begat Mahalaleel:
13. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
14. And all the days of Cainan were nine hundred and ten years: and he died.

As law leads to truth, so does truth lead to love. These are the root-making, the stalk-producing, and flower-forming principles of all fruitful increase. The germ that gives the life to each is illumination or inward soundness and excellence, the innermost vitality of all substance. In plant life we see and admire the beauty of the outward form before we know its inward value for food or medicinal virtue. Truth is named Cainan—acquirement. It is something to be acquired by slow degrees. In all our education, acquirement must antidate growth and use. Truth is like a nut. The young and tender life within is preserved from loss by the hard shell or thorny burr. When the nut is ripe and ready for use, these open and fall away. In the early state we guard the form of truth

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from a sense of duty mingled with fear. When its precious substance has filled our minds and hearts with strength and joy, we give it the flame of love. The law of God and the truth of God were felt and acknowledged long before man felt the responsive glow and warmth of reciprocal love. There is no love of God without much sweet intimacy and personal acquaintance with God in dear familiar ways. God is as knowable and approachable as man. The way to such intercourse is through natural integrity and intelligent intercourse with the living forms of truth. God is the creator of man and in a true and beautiful sense, man is the creator of God. Step by step along the path of our natural development we are giving being to God. All the labour of the spirit in time, is to reproduce, in every individual soul, the infinite depths and height of the universal intelligence and consciousness of God. While man has naught to do with the primeval light, he has to do with the many lights kindled therefrom. As many lamps may be kindled from one, without in aught diminishing the first, so does God remain infinite even though myriads of other infinite natures are born from His flame. While the primal light and warmth are derived from God, the vessel that holds and preserves the flame, is shaped and filled with oil and wick by all the toils and suffering of man in many lives. Cainan is seventy years before he begets Mahalaleel —splendour of God. This gives Wisdom in Light and the Unmanifest in Revelation. The full influence of religious light must prepare the way for Knowledge in Revelation. Wisdom in Light shows the fitness of the mystery and concealment of truth in revelation, by its adaptation to the development of our intellectual powers. When the search for truth has called out all our latent powers, the secret place of life is won. This principle of relationship finds illustration all along the path of life. Faint heart never won fair lady. With bird and beast, beauty and the joy of love, are the reward of strength. In

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natural life, the prize of beauty has ever been for the brave and strong. The inward joy of love Divine, is never gained without long pursuit of truth. After Mahalaleel—the splendour of God, revealed in love—is born, Cainan lives eight hundred and forty years. This is Holiness in Light, Might in Revelation and the Unmanifest in Knowledge. God is knowable in truth, not in the mere logic of reason, but in the inward splendour of love through long and familiar association with the myriad forms by which He is to be enjoyed. All the days of Cainan are nine hundred and ten. This is the Lord in Light, Light in Revelation and the Unmanifest in Knowledge. This is truth. God is truth in love and love in truth.

## INTERPRETATION XIX

## LOVE AND OBEDIENCE

### CHAPTER V. 15-17

15. And Mahalaleel lived sixty and five years, and begat Jared:
16. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
17. And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

As truth begets love, even so does love give life to obedience. He who loves delights to serve and please the object of his devotion. There is much obedience to what is believed to be right from other motives. Many serve from force of circumstances. These lack the strength and inclination to contend against the established order and expectation of their friends. Others serve from fear and ignorance. Obedience even on these low plains is productive of good. The habits of work and order are fostered. The noble character of freedom has its roots in

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many a life of submission. By conquering our fears and throwing off the oppressions of the former years, we give growth and place to voluntary service. All the long slow evolution of humanity through barbarism, contending tribes and nations, serfdom, ignorance, fear and superstition, is interwoven with the perfect love and wisdom of God. We marvel sometimes when we see the good and the obedient made captive to unnatural and erratic ideas in religion. The ecstasy of the seer and the burning heart of love for God has ofttimes been allied to madness. But though on the side of obedience man is long and often the victim of the obsessing and controlling power of spiritual ideals, the day comes when perfect love breaks through every fear and brings to birth a true and natural obedience. This is Jared—descending. The life of God descends, lives and acts in man. This is no fall. The spiritual descends that the natural may ascend. Mahalaleel at the birth of Jared has reached to the value of sixty-five. This gives Understanding in Light and Counsel in Revelation. After this Mahalaleel lives eight hundred and thirty years. This is Holiness in Light, Knowledge in Revelation and the Unmanifest in Knowledge. The whole value of the splendour of God in love is eight hundred and ninety-five. This is Holiness in Light, the Lord in Revelation and Counsel in Knowledge. Love reaches its highest perfection in the fellowship of the heavens and the earth. When man dares to be natural as well as spiritual, scientific as well as religious, an endless seeker for truth, lover and doer of right, seeing God's way in nature as well as in the living vision, the very nature of the hidden God is known and manifest in revelation. He who here knows the Lord knows the creator of the heavens and the earth. To escape from the oppression and limitations of the earth or scientific mode of intelligence, we must have the help of revelation in the living forms of truth. To escape from the burden and power of mystery in revelation, we must have the

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help of the scientific habit of observation. To live successfully we must respect the facts of the material order as well as the ideals of the spiritual. He who does the best he knows to-day shall know more to-morrow. Then all doors fly open. All paths lead to success, for God is the subject and servant of all who serve Him with a whole-hearted obedience.

## INTERPRETATION XX

## OBEDIENCE AND PRAYER

### CHAPTER V. 18-20

18. And Jared lived an hundred sixty and two years, and he begat Enoch:
19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:
20. And all the days of Jared were nine hundred sixty and two years: and he died.

OUR greatest virtues are closely related to our greatest faults. Any limit or crystalisation of virtue into a thing of custom becomes a vice. The world has been more oppressed by its best than by its worst. The good have told us what we ought to do, and so have continually come between us and God. This evil is not wholly evil. It is also a necessary evil. There are long ages when we must make root into the material conditions, for stronger growth into the upper world of the spirit's light. The creeds that oppress us, the dogmas that hold us down when struggling to be free, help us to develop our latent strength by the law of resistance. Had there been nothing to fight, nothing to remove from the ways of right, man would have remained for ever the dwarf of himself. What could seem better than to crystalise obedience into some simple and successful rule of life.

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But however desirable this may seem it hides the serpent's fangs, whose deadly venom courses swift through all the channels of our life. There is no final and perfectly wholesome state for man, save in the open vision and the continual intercourse with, and personal direction from, the Living God. Before obedience can bring forth this perfect fellowship, and so learn to pray aright, it must reach to the value of one hundred and sixty-two. This is Light in Light, Understanding in Revelation and Revelation in Knowledge. After this man cannot be led astray from freedom's path. When increase of knowledge is open to revelations from God, it can no more be divorced from life. When the visions of the living forms are understood we are saved from the death-dealing poison of the personal and material application. In this quality of obedience, Enoch—initiation or true prayer, is born. After this Jared, or Obedience, reaches to the value of eight hundred years. This is Holiness in Light and the Unmanifest in Revelation and Knowledge. The full value of Obedience is nine hundred and sixty-two. This is the Lord in Light, Understanding in Revelation and Revelation in Knowledge. These are the mighty potentialities, to be developed in every life by the passion of personal Obedience and moral responsibility to seek and to know and to live the life of God. Wherever God is in the living vision there is the cry for more of God. Much that is called prayer is not prayer in the truest sense. The asking for material things is only exercise towards prayer. Prayer, as a power of life and fellowship with the Living God, is only found after much preliminary feeling and groping in the darkness. Those who expect answers to prayer in contradiction to natural law, have not yet learned law and obedience. The final state of prayer will be wholly separate from ignorance and superstition, but not from a guiding and protecting God, according to our faith and insight. The union of

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revelation with intelligence will not empty religion of the warmth and glow of personal devoutness and communion with God. Prayer is called Enoch—tuition or initiation—because it is the sallying forth of the finite into the Infinite. It is a daily or hourly initiation into further knowledge of God, and all the methods by which He creates and sustains His own life in the lives of men.

## INTERPRETATION XXI

## PRAYER AND DISCERNMENT

### CHAPTER V. 21-24

21. And Enoch lived sixty and five years, and begat Methuselah :
22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters :
23. And all the days of Enoch were three hundred sixty and five years :
24. And Enoch walked with God : and he *was* not ; for God took him.

TRUEST prayer is man's immeasurable thirst for perfection and fellowship with God. As the plant pushes towards the light, as the thirsty ground cries for rain, as the heart of man inclines to the heart of woman : so does the human push and cry and incline itself towards God. More things are done by prayer than many wot of. The whole creation groaneth and travaileth in pain together. The seed of man is Divine, and the pressure of the spirit is towards its source. Prayer is this whole struggle and strife to grow. Children at play, the wild longings and passionate ardours of youth, the great ambitions of men and women, the countless ideals and efforts at world betterment, by patriots and reformers, are born of the spirit in its longing towards God. The things we call prayers, are often destitute of any essence of prayer. But

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whether we pray or curse with outward words, "the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for the saints according to God." In countless ways men lift up holy hands of prayer to the Everlasting God. Nature prays to be possessed of spirit, and spirit seeks for fulness of expression in the realm of nature. This quality of prayer is Enoch—tuition or initiation. The spirit within, of our own natural thoughts and feelings, draws us inwards unto God. When this reaches to the value of sixty-five, Methusaleh—man with a dart—is born. This man with a dart, is the power or gift of Discernment. To be armed with a dart, is to be able to penetrate into the citadel of life. True discernment makes right division. It combines exertion with destiny. After discernment is gained Enoch or Prayer walks with God three hundred years. This is Knowledge in Light and the Unmanifest or God in Revelation and Knowledge. To walk with God, is to go the way that God is going. It is to hitch our waggon to the stars. It is to know the thing that God has purposed, and to take our appointed part in its achievement. Some trust in destiny without exertion, and others in exertion contrary to destiny. Both are vain. When prayer is supported with Discernment, man will ask God only for the things that God can give without dishonour to Himself, and without taking from man anything he can do for himself. The full value of Prayer is fixed at three hundred and sixty-five. This is Knowledge in Light, Understanding in Revelation and Counsel in Knowledge. Here man has entered into the true relationship and working partnership with God.

And Enoch walked with God; and he was not: for God took him. When man has walked long enough with God to know His purpose in religion, His meaning in revelation and counsel in knowledge, his prayer disappears from the earth and has its abode in heaven. Instead of intellectual

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groping and seeking, it becomes a constant revelation. When man feels the heart of God beating close and responsive to his own, and looks out upon all things through the living vision, the dear eyes of God, the struggle to live in God is merged into the greater reality and more glorious consciousness of God's life in him. So does our long asking turn to God's continual and abundant giving.

## INTERPRETATION XXII

## DISCERNMENT AND SIGHT

### CHAPTER V. 25-27

25. And Methuselah lived an hundred eighty and seven years, and begat Lamech:
26. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:
27. And all the days of Methuselah were nine hundred sixty and nine years: and he died.

SIGHT added to Discernment marks an important step in the development of mankind. The greatest epochs of history are ever the deepening and reawakening of consciousness in vision, combined with intelligent apprehension of the meaning of what is seen. Sight itself is often erratic and connected with ignorance or superstition. But, when it is an attainment of the discerning mind, making keen and right division between the form and the substance, it becomes a mighty overthrower of former conditions and ideas in religion. This is Lamech —Overthrower. Discernment has reached to the value of one hundred and eighty-seven years. This is Light in Light, Holiness in Revelation and Wisdom in Knowledge. Here science and religion are brought into unity of action. The living truths are seen in their relation

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with natural laws. The coats of skin that have long closed up the avenue of communication between the natural and the spiritual, begin to fall away. The gate of God opens consciously and intelligently in dream and vision. Life takes on a new beauty and meaning. Things once afar off are brought near. The flowers of a new springtime in revelation appear in the land. The Lord is both a great artist and a great philosopher. Revelation appears in the west or body to explain that which was born in the east or spirit. It is in the unity of the physical and spiritual consciousness with intelligence that the Divine fulness is to dwell, giving grace for grace. The law of creative life is as a revolving wheel. None of our Divine gifts in the natural man can reach perfection, save through many turnings of fortune's wheel. Every man who has lived truly and earnestly can trace these returnings and reconstructions in the growth of his own life and character. This is illustrated in our changing attitude towards scripture. At one time we are passionately devoted to it without question or doubt as to the perfect gift of God. As intelligence awakens and becomes the companion of devotion we begin to criticise, to prune and to set aside various faults of form. Then another turn of the wheel projecting us further into reason and moral consciousness, discovers graver faults of antagonism to human sense of justice and conditioned purity of life and thought. A later turn, landing us in vision with discernment, opens the deeper working of the law, by which man is required to create the Divine within himself, by fighting against and rejecting any idea of God or perfection imposed upon him by others from without. He who has not cast off the God of the material and historical sense, is not ready to find the God of the natural in the spiritual and the spiritual in the natural. The age of doubt and of criticism must act upon the soil of the human heart like summer tillage in the destruction of weeds, before it is ready for the



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great fellowship and fruitfulness of the living forms of truth. After Lamech is born, Methusaleh—man with a dart, the great power of Discernment—reaches to the value of seven hundred and eighty-two years. This is Wisdom in Light, Holiness in Revelation, and Revelation in Knowledge. The full value of Discernment is nine hundred and sixty-nine. This is God made manifest in Light and Knowledge together with Understanding in Revelation. Then man will be equally devout and intelligent. The Divine will be in the human and the human in the Divine, and the mighty speech of God in revelation will no more sound strange nor seem dark and mysterious to our ears.

## INTERPRETATION XXIII

## SIGHT AND HEARING

### CHAPTER V. 28-32

28. And Lamech lived an hundred eighty and two years, and begat a son:
29. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.
30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
31. And all the days of Lamech were seven hundred seventy and seven years: and he died.
32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

IN the time of natural growth towards spiritual fellowship and realisation, Sight comes before Hearing. Noah—rest—is the ninth in this series. His three sons, Shem—name, Ham—swarthy, and Japheth—extender, complete the mystic circle of twelve. The three are respectively, Touch, Desire, and Labour. The name of a thing denotes

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its character. The final character and nature of life will be best realised in the perfect fellowship or unity of touch in spirit and body. While desire is a great and necessary agent of perfection, in itself it possesses an element of weakness. It would have the things of Eternity by ignoring the law of Time. Like a child, it would pluck the fruit before it is ripe. In its eagerness to know and possess secret things, it is dark of hue. The greatest of these three is the power to labour, and so to extend the bounds of our life and knowledge. Of these three, the whole of human intelligence, cleansed by the heavenly waters of spiritual consciousness, mingled with the waters of our natural and human consciousness, is to be redeemed and renewed. But before this the world of intelligence comes to a pause and a period of rest. When Noah is born, Lamech—Sight—has reached to the value of one hundred and eighty-two years. This is Light in Light, Holiness in Revelation and Revelation in Knowledge. The full value of Sight is seven hundred and seventy-seven. This is Wisdom in Light, Revelation and Knowledge. The operation of sight in its action on man's life, is in all these three divisions of the spirit of the very essence of Wisdom. The living vision is always of a nature to stimulate and awaken our own powers of observation. The value of Noah or Hearing, at this time is five hundred. This is Counsel in Light, and the Unmanifest in Revelation and Knowledge. These numbers mark a most valuable and peculiar era in the evolution of religion. This great value is hinted at in the words of Lamech, concerning Noah. "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." This ground that is cursed, is the intellectual life. The curse is the separation of the mortal and outer from the immortal and inner. This is even the means by which the outer is to be cultivated and made fit to be the expression of the immortal truth. All the strife and stress of our intellectual

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life is for growth and expression. The birth of Noah is the wearing away of some of the grossness of nature's garb, and the discovery of the happy relationship existing between all natural and spiritual things. The heavens begin to smile through the mask of nature, while nature begins to greet us with her friendly and familiar ways, from out the encompassing heavens.

This double life begins mysteriously. It is something better felt than told. For a little while Time is forgotten, and we stand gazing in rapturous joy upon the Eternal realities. Then the veil of our self-consciousness, so long bounded with the without, descends, and before us still stretches the long and dusty road of Time—the path of weary feet. Sometimes at the end of a year the signs indicate an early winter, and yet the summer lingers into a long and beautiful autumn. There is a state of mind in which we say I do and I don't; it is and it isn't. This is like the first great passage of Time into Eternity, and of Eternity into Time. Now we see the spiritual in the natural, and anon the natural in the spiritual. The two are made for each other. This is the beginning of rest. The church no longer wars against the world, nor the world against the church. Man begins to see the value of the many imperfect things and products he has sacrificed for improvement. As we dig deeper into the soil of our minds and hearts, we discover the worth and potency of life. Freedom begins to find a home among those who still walk in fetters. Those who thought that their own little valley of vision was all the world, begin to believe in splendid lands and worthy peoples behind their hills. It is felt that one may love and cling to his own, without warring against those who have quite other thoughts and ways of seeking what is right. Singleness of aim enters into fellowship with the various beauty of the natural and spiritual worlds. While men leave each other alone, not understanding each other's speech of God, yet they feel that somehow all are in touch and fellowship with the

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one life of the Infinite and Eternal Spirit of God. This comes only after intellectual strife and toil. Without much culture and vast accumulation of experience, this freedom from strife and combat, could never have risen. This is the rest that comes after labour. This is that state in the life of man on the side of nature that first meets with grace and favour in the sight of God. Here the Infinite, Eternal, Mighty, many sided Life of God begins to look into the life of man, and find a faint reflection of His own completeness and all comprehending intelligence and cosmic consciousness of being.

INTERPRETATION XXIV

## FAIR WOMEN

CHAPTER VI. 1-8

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3. And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8. But Noah found grace in the eyes of the Lord.

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THE first states of consciousness are those that reflect the brightness of the skies and the golden splendour of a Divine beauty in revelation, that has not found its full comprehension in the understanding of man. Some women are fair and some are dark. The artistic inspiration that has made Eve and Helen and all the earliest dreams and visions of feminine beauty, fair, with sunlit eyes of blue and hair like flowing molten gold, is true to the everlasting law. The beauty of the brunette is of a later development. A still more subtle beauty, than either blonde or brunette, appears when the gold gleams through the dark, like hidden fire, and the depths of the skies smile through the tender browns of a more earthly colour. Here the Divine shines in the human and the human in the Divine. This is the beauty that is even now seen bursting out among the advanced peoples of the world, like the first buds of some new and gracious springtime of enlarging life. A like graciousness, full of all Divine potentiality in human capacity, is beginning to appear in the realm of consciousness of which actual woman is the mystic type. Experience has taught us that excessively fair women are of a highly nervous temperament. In states of unhealth, they incline to epilepsy and insanity. So in religion, a state of consciousness without understanding, under excitement and unwholesome surroundings, leads to a lack of self-control and ofttimes to madness.

These early states of consciousness without intelligence are not without the Divine order. They are even taken by choice for wives by the sons of God. They are the springs from whence mighty and powerful streams of beneficent life have risen. The later and more balanced conditions in religion could not have come without the former. This type is not to endure forever. The spirit will not always strive with these. The intelligence in man must be married to a less exciting and more peaceful order of consciousness. Yet these, and the

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influences that flow from them, have their time and place. The value thereof is expressed at one hundred and twenty. This is Light in Light and Revelation in Revelation, with the Unmanifest hidden in Knowledge. The light is divided from the darkness, the day from the night and the fair beauty of revelation from the penetrating depths and power of man's understanding. Of these are born giants, men of renown. These are ideas that reach to immensity of proportion and fame in the world. These are such ideas, as a literal heaven, and the historic verity of the great characters and works of revelation. These are very great in their place and power in the world. It is by wrestling with and throwing down these giants, that we develop our noblest qualities. These are the imaginations of man and not the literal and eternal verities of nature and of spirit. These are therefore wicked or one-sided. Yet while they are wicked they have been brought to existence in the working of God's purpose. In the process of making truth manifest, this going forth into such unreal imaginings is one of the most potential agents of good. But the day comes when the Lord, the manifest life of God, will cease to flow in this direction. This is to repent or to turn. This repentance is not the feeling of regret concerning former actions. God is not a man that he should repent or turn with sorrow from the works of his hands. These one-sided states had to be. But when their work is done, they are to be destroyed out of man's intelligence. They shall yet be as though they had never been. When the final heaven or revelation comes of man's life in God and of God's life in man in all the sweet fellowship of Divine and human joys, we shall forget even the giant conception of heaven as a place and world apart from our beloved shores and familiar human ways. So will fade and perish all those ideas that do not come full circle with our natural as well as with our spiritual needs and intelligence.

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## INTERPRETATION XXV

# THE KNOWN AND THE UNKNOWN

### CHAPTER VI. 9-22

9. These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. The earth also was corrupt before God, and the earth was filled with violence.

12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.

14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch.

15. And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22. Thus did Noah; according to all that God commanded him, so did he.

HOWEVER valuable knowledge may be, the things we do not know, for long exert a greater influence on our lives

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than the things we know. In this period the greatest and holiest feelings are too deep and high for utterance, and too vast to fit into any of the formulas of man's devising. It is through the hearing of the voices that speak within, combined with the cultivated intelligence, that man rises superior to the petty strifes and jarring discords of the many contending factions of the intellectual world. When this large and generous spirit comes, some of the repose of God and strength of Eternity enters into the heart of man. It is of this great and reverent life, or spirit, that it is said, "Noah was a just man, and a perfect in his generation, and Noah walked with God." Whenever this spirit of justice towards all, enters into man, there is personal fellowship between man and God.

The generations of Noah are Shem—name, the gift of Touch; Ham — swarthy, the gift of Desire; and Japheth—extender, the gift of Labour. Of the goings forth of these three, the future of the world is to be replenished, until all of God has passed forth and found expression in the life of man. After this point of development is reached, all that is less generous, just and comprehensive must be destroyed. For the first development and growth of mind much strife is essential, but when rest is found strife must cease. The petty, warring, narrow conceptions of God and man, spirit and nature, that are each so great in the eyes of those they inhabit, will all be washed out of them by the floods of the opening heavens, and the depths of human consciousness broken up and mingled therewith. This apparently awful calamity of a drowned world, save eight persons, is no more and no less. That form of earth or intelligence that is filled with violence shall be cut off.

Besides the paradisaical memories that contribute to the golden stream of myth and legend, there is another period of nearness to the heavenly life, that has place in the history of every great division of mankind. While the first is the primary and elemental

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source of the world's intelligence and consciousness of spiritual things, the next great epoch is that rich period to which every people refers as the classical age. It is from this strata that have come the greatest sallies of the human mind, into the unknown depths and heights of conscious being. Then were done the great things that have dwarfed many of our later performances. Then were written the great books, that have been the wonder, amazement, delight, faith and worship of after ages. These are the things that make sacred the former scenes of their realisation. The classic period always came after a long era of independent strife and liberty of thought and feeling towards religion. Its coming always meant such floods of life and power as lifted the precious seed of the Divine life in its ark of treasure, above the highest mountains of man's intellectual attainments. This ark of security and treasure chest of all precious seed, commanded of God, was to be made of gopher wood. All the learned ingenuity of the commentators, has never succeeded in discovering the nature of this wood. This is because this is the unknown as contrasted with the known. Rooms are to be made in the ark. These are divisions in the unknown. The ark is to be pitched within and without. Man must learn to know himself and yet live securely in the midst of the unknown. We must learn to live in God and not let the life of God rush in and efface the boundaries and integrities of human life and character. So many give themselves up wholly to the divine, forgetting the human, surrendering themselves to the absolute and forsaking the moral obligations of the conditioned. That which finds grace and favour in the sight of God, is that spirit of division that is true to both worlds.

The measurement of the ark is given by cubits. A cubit is the forearm of a man. This varies according to capacity. While the relation to God depends upon uniform principles, it is always subject to individual modifications. This is the ground of our spiritual liberty. This makes possible

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fellowship and organisation, without the sacrifice of personal responsibility and independent direction from God. The length of the ark is three hundred cubits. This is Knowledge in Light and the Unmanifest in Revelation and Knowledge. The breadth is fifty cubits. This is Counsel in Light and the Unmanifest in Revelation. All the measurements are of these symbolic values. The window of the ark is elevated a cubit above, because this denotes the individual freedom in the spirit that is combined with the large and general principles that make possible the noblest associations of the religious world. While these hold to many things that are imperfectly apprehended, they hold to them in the religious spirit, and so, while these are by no means the finality in religious thought, they are better than the countless swarms of individual ideas, that spring entirely from intellectual strife. The essential thing in religion is the devout sense of fellowship and personal companionship with the Living God. The ark is divided into three compartments. These are mind, body and soul, while the window above is the spirit. Life is intelligent, sensuous and moral. When these three are flooded with the light of the great principles of the spirit, man's life is set free from striving and lifted upon the bosom of the floods of consciousness into free fellowship with God. Into this state must pass every separate type of natural understanding, both in thought and feeling. Here also is gathered all food of knowledge. Everything that is not thus united in the intellectual and conscious divisions of life, will be washed away. The great attainments of the classic age set before us a standard of achievement that keeps in check the pride and tyranny of lesser ideals. While the unknown is above and beneath us, we know that in other days man has ridden these waters in safety and done things worthy of the fellowship of God and man. Though in this classic period man saw and heard far more than he knew or understood, he was lifted on the breast of the abundant

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consciousness of life above the highest peaks of unaided intelligence. What man can do with the fellowship of the living forms of truth in loving companionship with God, must ever transcend all that man can do without such help. This is the first mention of a covenant. "With thee I will establish my covenant." A covenant is a contract of partnership. God makes this partnership with those who hear Him, and who while enamoured of the spiritual, are yet just in their dealings with the natural. This is the only healthy state of relationship between man and God, in the life of the known and of the unknown.

## INTERPRETATION XXVI

# THE FIRST REDEMPTION

### CHAPTER VII

1. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5. And Noah did according unto all that the LORD commanded him.

6. And Noah *was* six hundred years old when the flood of waters was upon the earth.

7. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9. There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

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10. And it came to pass after seven days, that the waters of the flood were upon the earth.

11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

13. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14. They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15. And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20. Fifteen cubits upward did the waters prevail; and the mountains were covered.

21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

23. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24. And the waters prevailed upon the earth an hundred and fifty days.

THE first great redeeming force upon the life of man, is the power of consciousness in the mingling of the human with the divine. Man must be content to feel more than he knows and to rise above every limitation of the defined. When the spirit in any man or people or the race shall

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have reached to this status, the voice of the within will say: "Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." To enter into this ark, is to enter into closer and more personal relations with the Living God. It is to feel the divine flowing through you and around you, like the rushing and mingling of many waters. It is to rest in the greatness of God and yet to be loyal to self and every practical interest of human life. No one can enter into this state with safety to the future of the intellectual and material life, save with a various many-sided understanding of both natural and spiritual things. Of all things unclean, or not clearly understood, there must be at least the male and the female; some power of thought and of its corresponding consciousness. Of all things clean, or understood, because of the dividing of the hoof, the making of division between the natural and the spiritual and the chewing of the cud of inward reflection and still finer division, there must be to the value of seven. This is wisdom, the harmonious relation of life and knowledge. Divine wisdom or true harmony is found in the perfect relation between the heavens and the earth. All the intellectual systems and definitions that have lived by the sword of violence, must be swept away by the cleansing waters of interior fellowship and consciousness of self in God and of God in self. When this event takes place, this just Spirit of Hearing has reached to the value of six hundred. This is Understanding in Light and the Unmanifest in Revelation and Knowledge. The second month pertains to the law. The seventeenth day gives Wisdom in Revelation and Light in Light. It is the predetermined law of God that revelation in consciousness shall flow down upon and rise up in man, from the fulness of his own nature, beyond his first capacity in religion to understand. So will the world be swept clean of those hard and fixed systems, based upon incomplete or material apprehensions, that stand in the way of pro-

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gress. The fountains of the great deep of human consciousness are broken up, and the windows of heaven are opened out, so that deep calleth unto deep, and the infinite capacity in man is nourished with the infinite supply from God. The ark rides securely upon the face of the waters. The true meaning and purpose of existence is never overwhelmed by any change in the circumstances of progress. Those who are sure of God are sure of all things. Those who have with them the touch of spirit upon body—the force of desire divided between the natural and the spiritual, together with faithful labour to extend and enlarge the boundaries of thought and feeling on every side—cannot drown in the mightiest floods of feeling, nor die of thirst in the longest drought of intellectual dryness. The vital facts of life, such as man's moral responsibility to seek and to know God, and God's moral responsibility to bring to completeness the work He has begun, are never lost. All the forces that threaten them are but contributory streams to swell and enlarge their bounds. The flood endures for forty days. This is one of the most sacred numbers. It gives Might in Light and God in Revelation. The waters increase and rise above all the high hills, even the highest to fifteen cubits. This is Light in Light and Counsel in Revelation. The spiritual value of revelation rises above all systems and definitions of its meaning, in order that the lower and intellectually contentious elements in religion may be cleansed away. The waters prevail for one hundred and fifty days. This adds to the Counsel in Revelation, the Living God in Knowledge. Though the known is compassed about by the unknown, there is still the one great certitude of sweet and conscious fellowship with the Living God. This is cleansing, stilling, subduing and healing to all the turmoil of the mind. It drowns our pride but saves our honour. It sinks the false and holds up the true.

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## INTERPRETATION XXVII

# ON HOLY GROUND

### CHAPTER VIII

1. And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

2. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5. And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7. And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9. But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10. And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11. And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12. And he stayed yet other seven days: and sent forth the dove; which returned not again unto him any more.

13. And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14. And in the second month, on the seven and twentieth day of the month, was the earth dried.

15. And God spake unto Noah, saying,

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16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19. Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

THE mystic and true ark of the seed of life comes to rest upon Ararat—Holy Ground. The mightiest floods of consciousness are not the whole of life. The woman is never in herself whole without man, nor the man without woman. Holiness, or wholeness, appears only when we disclose the law of relationship and balance between the intellectual and conscious elements of being. All evil or wickedness is connected with a want of balance between these two, or of one-sidedness between the natural and the spiritual. The great purpose of existence is to develop these two into equality, fellowship and oneness of being. In this the law of alternation plays an important part. The tide ebbs and flows. The mightiest and most possessing state of consciousness awakens at last a reaction in the favour of the intellectual life. As the overflowing streams enrich and make fertile the valleys, so do the mighty inrushings of spiritual feeling make deposits that enrich the fields of intellectual toil. Every human heart embued with spiritual earnestness



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has sometimes dwelt in solitude on the heights of vision, far above all other landmarks of the intellectual life. There is an intoxication in religion of the emotional nature, full of inspiring power, that is superior to any merely scholastic attainments. In every great religious revival this element comes to the front. After a period of dryness and mechanical routine these rains begin to fall, and many times the waters rise so high as to overflow the boundaries of reason. Then scholars are often seen to cast away their former methods to the winds, and be swept away from their moorings on the broad current of the prevailing excitement. The old sermons about the dangers and quicksands of emotional fervour are all forgotten. Stout-hearted sceptics and bold reasoners against the reality of any such a thing as religious experience, are often swept down into the rushing torrent, and made to affirm as loudly as they once denied. In the flow of time one extreme is often made the cure for another. After a great swelling period of religious excitement, there comes a reaction in favour of the slower methods of education. Then the breath of the spirit cools instead of excites, and lo! the mountain heights of knowledge and the desirable beauty of the valleys of patient intellectual toil appear to sight. The unknown begins to retreat and dwell within its ancient confines, while the world of intelligence, revivified by the decay of worn-out methods that have had their day, breaks forth into increased fertility. Such a change, however, is not without the help of time. The waters are first restrained, and then recede by slow degrees. The ark comes to its rest on the seventeenth day of the seventh month. This is the month of Discernment. The waters then recede until the first of the tenth month. This is the beginning of the fellowship of touch between spirit and body. This is the beginning of the ultimate union and identity of consciousness and intelligence within and without. In this time of restoration the strong wings of knowledge will be the first to

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appear. The raven is admitted by students of bird life to be the king of birds, while the human heart, by a common instinct, has given its warmest and tenderest emotions to the dove. These two species of birds are the first mentioned in human history. In this mention they must be understood in their symbolic sense. There is not a domestic animal that we love, a wild beast or creeping creature of the field or forest, a bird upon the wing, or flower by the wayside, that does not personify some law or quality of the spiritual life. When the emotional state has spent its force, when the heights of the intellectual world begin to lift themselves above the receding waters, the power of the spirit in man to hear sends forth a new message of knowledge. This bird of mystery is a fit symbol of the knowledge that is concealed in revelation. As black is a reflector and holds in suspense all colours, so does knowledge hold within the sevenfold nature of the spirit.

After the raven comes the dove. At first she finds no rest for the sole of her foot, and so returns. Knowledge must open and prepare the way for the moral beauty and perfection of life. This beauty at first flashes for but a moment across the sky, and then is again lost to sight. The second time sent forth, the dove returns with an olive leaf plucked off. This is the fresh appearance of the value of time. The third time she returns no more, for then knowledge and life are as one. It is of this union of Life and Knowledge the spirit sings: "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night"; while to the question, "What is thy beloved?" Life replies, "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as the raven." Through the ages these two, Life and Knowledge, are drawing near to their

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Divine espousals. Many are the veils upon the face of truth. The uncovering of the ark is the lifting of one of these. Only the last uncovering will bring the perfect oneness of the heavens and the earth. The first month and the first day of the month is the beginning of a new revelation. All these numbers have symbolic values. This drying up of the earth is for the sowing of the new seed. The ideal of wholeness and unity of Life and Knowledge has appeared to sight. Some of the old fears and misconceptions of God have done their work and been swept away. The lost things have all been essential stages in our growth. All the ways of God are just and right; though it is long before the full purpose thereof stands confessed. We all live perversely, or one-sidedly, before we live wholly and righteously. Intelligence comes out of what seems wholly unintelligent. Many bewail over the foolishness of much religious teaching and the extravagance of emotional fervour in excess of reason, without seeing that these very elements are making incalculable contributions to our intellectual progress. The more churches, the more schools: the more young people at the prayer meetings, the more study and serious reflection and devotion to both intellectual and moral progress. The more revivals, the more young men with earnest and lofty purposes, seeking our colleges and universites. As growth is greatest in the night, so do our greatest advances receive their impulse from the mighty force of religious life and consciousness, shrouded in mystery and resting upon beliefs not yet amenable to any perfect intellectual solution. All that is gathered into the ark of the unknown, comes out for the enlargement and renewal of cultivated and intelligent life and knowledge.

To build an altar to the Lord, is to make a fresh contribution to the union of the material and spiritual life. This perfect separation between the emotional and intellectual states, cannot happen but once in the life of

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any individual or institutional life, while the earth or intellectual life remaineth. After this, there must be seed time and harvest. In the process of time, the separation of even the seed time from the harvest will cease. Then life and knowledge, sowing and harvesting, will go forward together. When Time grown to man's estate shall bring forth the Eternal things; Time in the old sense will be no more. The day of thought will then be full of supernal vision and the night of dreams be equally full of conscious intelligence. Then human life will be so full of such high and generous emprise and the heart so overflowing with love and gladness of each in all and all in each, that the very consciousness of the flight of time will be put to sleep in the bliss of living.

Yet this flood will not rise above the land-marks of the loftiest intelligence. The bow will appear in the cloud. This bow of God is the strength of the Divine Seven in the intellectual operations of the spiritual man. This strength will span the horizon, uniting the east to west, or body to spirit and mind to soul. The presence of such complete grasp of the meaning of life, is the mark of the true covenant or partnership between man and God. The final redemption will not be by consciousness, but by the fire of an intelligence that licks up and holds consciousness within itself. This is the fire under which all things will be resolved and resumed. Intelligence fully blended with consciousness will give a perfect knowledge of, as well as feeling of the Divine Presence. The Unknown God will then be declared. The lofty dome of the City of Eternity will be scaled by the sons of Time. "In summer and winter shall it be." The land shall be married to the water. This is Holy Ground. The mystery of the physical seas beneath the keels of our palace steamers and threaded with paths for the swift thoughts of men, is no more disappearing than the mystery of the greater sea of spiritual consciousness, before the mighty ships of adventurous quest of man's

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all-daring spirit, and the interchange of communication along many lines of vibratory touch between the heavens and the earth.

## INTERPRETATION XXVIII

## LIFE AND KNOWLEDGE

### CHAPTER IX. 1-17

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

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14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15. And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17. And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

OF all things of importance, the right division, order, and relation of the many interests of Life and Knowledge, is one of the most worthy of our best and deepest consideration. The blessing and favour of God rests upon those who hold fast to spiritual things, without forsaking those that are material; and who abide fast by nature and yet pass behind her fair show and outward appearance into the realisation of the life and soul thereof. Though in the surging floods of consciousness, the cause of religion is lifted above the highest mountains of the intellectual state, the true meaning and wealth of existence rest only upon holy ground, when both earth and sea appear. He who has found God, needs also to find himself; and the life of partnership between man and God. This is the covenant. God co-operates with man according to law. There is no full mastery of what is Eternal, save by the travail and labour of the spirit in Time. The church of the future must be organised on a basis of both spiritual and natural completeness. It must combine the practical with the ideal and cultivate both life and knowledge. Those who expand so as to include the conditioned in the absolute and the absolute in the conditioned, shall yet occupy and rule the world without a rival. All lesser states of understanding or revelation, shall yield allegiance to this greater spirit. Every moving thing that liveth shall be food for you. This has been narrowly interpreted into a permission by God to man to

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depart from a vegetarian to a flesh diet. This is the letter that killeth and not the spirit that giveth life.

What man eats will depend upon what man is. As man becomes more highly organised, he will choose instinctively the higher foods of the perfect grains and fruits, combined with the products, but not the slain bodies of domestic animals and fowls. But to make even this the means instead of the product of the spiritual life, is to reverse the order of growth. As man comes into closer touch with the spiritual world, the habits of his life will all be influenced and reformed. The body will be self-conscious of its needs and ask for and assimilate only those foods that it requires. But these words relate to food for mind and not for body. Every idea or system of religion, that is still a vehicle of life, may be subject for increase of life through knowledge. Instead of belonging to the system, church, or creed; all systems, churches, and creeds, shall belong to man. It shall be as legitimate to read, study and profit from the things of yesterday as of those of to-day. The one thing made essential in this use of knowledge, is that it be for life. The blood is not to be eaten. Everything learned is to teach man how to live. To eat the blood or life is to seek knowledge for its own sake. All such education and destruction of life shall be slain by the sword of life with knowledge. To seek the knowledge and pleasure of the absolute in revelation, apart from our moral responsibility to the natural and conditioned, is to shed man's life or blood. This leads on swiftly to retribution. But in religion, what may be a state of deadness to one, may be full of life for another. As long as man is true and sincere, seeking only to know, that he may do what is right, he cannot be false to God nor outside the covenant of God's grace. "Be fruitful and multiply and replenish the earth." Let the intellectual life be quickened in its consciousness and there must be increase. Knowledge then flows naturally into life. The laws of God have bound these things up together, so

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that the more religion does for education, the more will education do for the religious life. All science, all research, and all philosophy shall help the increase of life, and life enlarged will crave for further fruit of knowledge. The law of God requires life for life. All that is lost must be made good. The sign of this covenant is the bow in the cloud. This is the strength of spiritual intelligence within the inner consciousness of being. The prayer that is false to this covenant cannot be answered. Whoever asks to know all through revelation alone, or by his own unaided efforts, does thereby break the ancient covenant. That failure, despair, insanity and death, dog the footsteps of all such divorce between life and knowledge, is proof that God never forgets nor betrays the final interest and happiness of the children He has begotten.

## INTERPRETATION XXIX

## A DIVINE INEBRIATE

### CHAPTER IX. 18-29

18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham *is* the father of Canaan.

19. These *are* the three sons of Noah : and of them was the whole earth overspread.

20. And Noah began *to be* an husbandman, and he planted a vineyard :

21. And he drank of the wine, and was drunken ; and he was uncovered within his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father : and their faces *were* backward, and they saw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed *be* Canaan ; a servant of servants shall he be unto his brethren.

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26. And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28. And Noah lived after the flood three hundred and fifty years.

29. And all the days of Noah were nine hundred and fifty years: and he died.

THERE is a spiritual as well as a spirituous intoxication. He who is intoxicated seems possessed by a spirit other than his own. He is stronger or weaker, wiser or more foolish than himself. In wine some seem to be lifted into the higher nature, while others sink into the lower. So when the Divine possession and ecstasy of revelation touches man, some are stirred up to manifest hidden evil, while others reach to undiscovered good. There has long been something to be feared as well as desired in this new wine of the kingdom. Here, however, man shall gain his noblest victories. While God conquers man, in a true and reverent sense, man must conquer God. The full measure of Divine affluence must be received without loss of reason. We must learn to receive the heavenly and yet continue true to the earthly. The vineyard planted by Noah is that of revelation. The red wine of this vine fills the heart of man with a divine intoxication, and then things long hidden are prematurely laid bare. The very secret part and mystery of life is uncovered within. This is first known to Ham—swarthy, the strong and fiery gift of Desire. While Desire is the beginning of all strength, it is closely contributory to much of the pain and travail of life. The curse pronounced, as the consequence of this discovery of secret things, is not upon Ham but upon Canaan, the low or merchant, an unborn son of Ham. In the heat of our desire to know and possess eternal things we see and report more than we can comprehend. As long as the words of revelation are dark and mysterious they will be subject to unnatural, unclothed, and material interpreta-

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tions. The curse of Canaan is the separation between the natural and the spiritual, the intellectual and the conscious divisions of life. This is the low or mercantile state of religion. This is sin, wickedness, or one-sidedness. Righteousness is uprightness — the just balance of revelation with intelligence. Each is for the other. Herein is Wisdom. This is rest. Man is for God and God is for man. The natural clothes the spiritual, and the spiritual is the covering of the natural. Each is naked without the other. The absolute life and freedom of the heavens, is dissoluteness and corruption extreme in man, when unclothed with loyalty to the requirements of our conditioned life in the physical world. Even so is material life most naked and barren, bestial, and corrupt when empty and unclothed of the spiritual. As long as we sacrifice the one for the other, we are of the low or Canaanitish state in religion. The blessing of Noah—and this is the blessing of rest and sweet mutual inebriating life between the heavens and the earth—rests upon Shem and Japheth; Shem—name—denoting character, is the sense of oneness in touch between body and spirit. To this character, life shall come. Secret things will be revealed and yet suitably covered. The absolute shall have place in the conditioned and yet be subject to reason and to all that is orderly, chaste, and beautiful in human intercourse. Life shall be full of quiet repose and yet also of the unconscious and perfect abandon of a divine ecstasy. The swarthy hue of mystery shall be washed from the face of Desire. Time will be indrawn into Eternity and Eternity be outdrawn into Time. The way to our last perfection lies not along the paths of renunciation but by way of the most perfect fulfilment of all desire in both the natural and the spiritual states. The fault discovered in Ham is remedied in Shem and Japheth. Japheth—extender—is the princely power of Labour. This is the power that continually extends the bounds of life. Labour

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with the unity of touch between body and spirit, provides a covering for the nakedness of the spirit in the triumphs of material progress, and for the nakedness of matter in the increase of our understanding and spiritual consciousness. When the faces of these are turned outwards they are still the protectors and coverers of the mystery of life. The one fault of Desire is, that it often leads the child to seek the privileges and pleasures of the man. It plucks and eats the fruit before it is ripe. This fault will be remedied in the fellowship of Touch and the endurance of Labour. Time is as essential as Eternity. Every advance in material knowledge and greatness is preparing the race for the full knowledge of God. Japheth will then dwell in the tents of Shem. The full understanding of nature and possession of material wealth will be within the perfect consciousness and possession of the abundance of the heavens. Then religion shall be no more a state of merchandise, or exchange of one value for another, for man in his uprightness will enjoy and use both kinds of wealth, without in any way having to sacrifice the one for the other. In that day there shall be no more the Canaanite in the house of the Lord of Hosts.

## INTERPRETATION XXX

## OUTGOINGS OF LABOUR

### CHAPTER X. 1-5

1. Now these *are* the generations of the sons of Noah, Shem, Ham and Japheth : and unto them were sons born after the flood.

2. The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3. And the sons of Gomer ; Ashkenaz, and Riphath, and Togarmah.

4. And the sons of Javan ; Elishah, and Tarshish, Kittim, and Dodanim.

5. By these were the isles of the Gentiles divided in their lands ; every one after his tongue, after their families, in their nations.

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THE Outgoings of Labour in the twelve gifts—in the thirteenth state of psychic intelligence and their combined value—making fourteen generations in the line of Japheth —extender.

| NAME | MEANING | GIFT |
|---|---|---|
| Gomer | Completion | Illumination |
| Magog | To cover | Law |
| Madai | Middle | Truth |
| Javan | Clay | Love |
| Tubal | Flowing forth | Obedience |
| Meshech | Drawing out | Prayer |
| Tiras | Desire | Discernment |
| Ashkenaz | A spreading fire | Sight |
| Riphath | Shout | Hearing |
| Togarmah | Breaking of bone | Touch |
| Elishah | God is Saviour | Desire |
| Tarshish | Hard | Labour |
| Kittim | Acacia wood | Psychic force |
| Dodanim | Leaders | Combined value |

The work of the material world is all preparatory to that of the spiritual. First, the natural; then the spiritual has a wider application than is generally supposed. Those who are possessed by a one-sided devotion to spiritual things, are apt to bewail the absorption of so many in material and worldly pursuits. Spiritual blindness to the value of material things is as bad as material blindness to the worth of the spiritual. Here it is that the blind try to lead the blind, until they both fall into the ditch together. Both these states are unclean in the sight of God. But for a long time, the end of creation is evolved by alternating periods of spiritual and material activity, and by the opposing of one extreme to another. As the world grows older, and man's nature larger, the capacity

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to combine the two great interests of life will come to the front.

After the cleansing of consciousness, the intellectual life of the world is renewed by the sons of Noah, Shem—name, Ham—swarthy, and Japheth—extender. These are respectively Touch, Desire, and Labour. The good husbandman plants his field with the best of the former harvest. In this outgoing of Labour, we first find fourteen generations. Kittim—acacia wood, represents the psychic state of intelligence. The fourteenth, Dodanim —leaders—is the grand total. These are the forces that lead and open the way. The might of the spirit in the labour and travail of time, flows outwards for the evolution and manifestation of God in the visible world. This mystic circle of the twelve turns many times, like the twelve months of the year and the twelve signs of the zodiac. Though the same powers return again and again, there is a continual change and enlarging in their expression and value of content. The diagram at the head will aid the understanding. The philological meanings of the names are by no means arbitrary. The value attached to them is one of suggestion and illustration, rather than of interpretation. The power that guides and illumines the labour of the spirit is complete. The Purpose of God is fully formed from the beginning. Here is no misdirection, nor possible failure. The course of history is never accidental. The guiding hand of God is upon all the rising and falling of nations and in all the discoveries and advancements of science. The Law is to cover and protect the spiritual seed. The absolute freedom of the spirit would work destruction in a lawless world. The moral perfection of the conditioned must come before the fulness of the unconditioned.

The Truth, evolved in the outgoing of Labour, is that which comes between the end and the beginning. The end and the beginning are God's, while all that goes between is subject to man's toil. The outgoings of Love are as

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clay, preparing vessels for the final wealth of the spiritual life. It is by the virtue of Obedience to the will of God, that the spirit flows forth and continually opens the way for increase of knowledge. The Labour of prayer helps to draw out and bring to expression the things long concealed. In Labour, Sight becomes a spreading fire, burning up the dry and the abstract. Hearing makes itself heard. In Touch, there is the breaking of the bones of the abstract and the discovery of the very marrow of truth. In the righteous Desire of Labour, God is a Saviour, while Labour in Labour, endures hardship and puts forth the hardy spirit of adventure, the ships of Kittim—the psychic power—until the whole meaning of existence is brought forth from within into visible expression. Then all the might of natural strength, born of these outgoings will turn inwards, to be subject in the spirit to the indwelling life of God. The Gentiles are the natural and material interests and states of intelligence; while the Jews are the spiritual and the living forms of truth. In the perfect state, there will be neither Jew nor Gentile. The laws of men will become the laws of God. Every material pursuit will yet go hand in hand with the intelligence and consciousness of the spiritual life. All separation between church and state, the visible and the invisible, will fade away, and the two great departments of life will be in all the various interests of education, employment, art, literature, science, and religion, one and inseparable. The natural will be full of the spiritual and the spiritual will be full of the natural.

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## INTERPRETATION XXXI

# OUTGOINGS OF DESIRE

### CHAPTER X. 6-14

6. And the sons of Ham ; Cush, and Mizraim, and Phut, and Canaan.
7. And the sons of Cush ; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah : and the sons of Raamah ; Sheba, and Dedan.
8. And Cush begat Nimrod : he began to be a mighty one in the earth.
9. He was a mighty hunter before the LORD : wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
11. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth. and Calah.
12. And Resen between Nineveh and Calah : the same *is* a great city.
13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
14. And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

OUTGOINGS of Desire in the sacred twelve and the eight divisions of consciousness, corresponding with the Elohim, showing names, meaning and representative gift or city, and people, denoting order of intellectual development in in the progress of religion.

| NAME | MEANING | GIFT |
|---|---|---|
| Cush | Black | Illumination |
| Mizraim | Straitened | Law |
| Phut | Bow | Truth |
| Canaan | Low | Love |
| Seba | Drunkard | Obedience |
| Havilah | Circle | Prayer |
| Sabtah | Striking | Discernment |
| Raamah | Trembling | Sight |
| Sabtechah | Wounding | Hearing |
| Sheba | Seven | Touch |
| Dedan | Low | Desire |
| Nimrod | Valiant | Labour |

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| CITY | MEANING | PEOPLE | MEANING |
|---|---|---|---|
| Babel | Gate of God | Ludim | Bowmen |
| Erech | Length | Anamim | Rockmen |
| Accad | Castle | Lehabim | Flame-coloured |
| Calneh | Fort of Anu | Naphtuhim | Border people |
| Nineveh | Agreeable | Pathrusim | Southerners |
| Rehoboth | Streets | Casluhim | Fortified |
| Calah | Firm | Philistim | Strangers |
| Resen | Bridle | Caphtorim | People of the cup |

Again the wheel turns; and the Spirit of Desire is sent coursing through the sacred twelve. As every year is divided into twelve months, so is the wheel of the law. As the sacred year corresponds with the human measurement of time, each third year, there is an intercalary or extra month. So in every return of knowledge, there is a reappearance of the psychic force, making the thirteenth value. This path of spiritual progress and rotation has its correspondence in the physical heavens by the sun's passage through the twelve signs of the zodiac. The world's first knowledge of this twelve, was derived from revelation and so it is found to have been known, in some form or another, by all the ancient peoples of our globe. While from year to year it is almost impossible to note any change, yet it is found that there is a fixed ratio of change, that will ultimately bring the end into the place of beginning. So in the revolving ages, the first purpose of God in creation will become one with its realisation. While the primary elements in every department of knowledge are few, their combinations are apparently endless. From the three primary colours of red, green, and blue, comes the endless variety that gives pleasure to sight. From a few primary gases and minerals, come all the many substances known in chemistry. This law holds good in the spiritual world. In the essential principles of truth there is a constant



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repetition, and yet in each mixing of the elements, there is a new variety introduced. The outgoings of Desire are in each of the twelve divisions. A glance at the diagram will aid the mind to grasp the whole.

After the twelve, the names of eight cities are given; and then of eight peoples born of Mizraim — the straitened, or the outgoings of Desire in Law. In Illumination, these outgoings are dark and mysterious. Yet black holds in concealment every colour. In these depths lie all that is to be known. In Law, desire is sorely straitened and long oppressed in the house of bondage. In Truth, it is the strength of the bow, giving help to the warrior on the field of battle. In Love, the outgoings of Desire are low. They fasten upon the external and temporal forms of religion, more than upon the everlasting substance of being. In Obedience, Desire is a state of intoxication, prompted by impulse, more than by reason. In prayer, there is long a continual turning upon the same path, revolving in a circle. In Sight, there is a trembling and excitement at the discovery of a new world; while in Hearing, there is the wounding in the outer for the possession of the inner. In Touch, there is the subtle operation of the Sacred Seven in the deep well of consciousness, the source of truest refreshing to the weary mind. This is the well of Beersheba, in the Southland. In its own state the outgoing of Desire is low, while in that of Labour to achieve, it becomes true valour and enterprise. This is Nimrod, the mighty hunter before the Lord. Here the fiery force of Desire seeks lawfully to obtain possession of sacred life and knowledge. This noble heroic action of the spirit of Desire is a builder of cities. Babel—gate of God—is consciousness first in Light and afterwards in Revelation. Erech—length—is consciousness in Revelation. Accad—castle—is consciousness in Knowledge, and Calneh—fort of Anu—one of the Babylonian names of the fourth division of the spirit,

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is consciousness in Might. After Nimrod, Asshur—plain—builds Nineveh—agreeable consciousness in Counsel. Rehoboth — streets or broad places, consciousness in Understanding. Calah—firm, consciousness in Wisdom, and Resen—bridle, consciousness in Holiness. Cities are feminine while the surrounding fields are masculine.

All cities in these writings must be regarded as divisions of consciousness. Man's first feeling of consciousness is that of a state of life belonging to another, rather than to himself. It is, at first, more of an obsession than a possession. It will be long before Desire will have fulfilment in a perfect balance between self direction and Divine Guidance. We are long inclined to lean either too much upon our own understanding or to rely too much upon God's. We would disregard the value of time and have the future in the instant. This is the weakness of Desire. This spirit gains approval when it enters into Labour. He who desires what is right, and then does his best to bring it to pass, is one of the builders of these great cities of the consciousness of the life of God in the life of man. After Nimrod, comes Asshur—plain—to build the four higher degrees of consciousness. Asshur is the second son of Shem, and so represents the outgoing of Touch in Law. When in Touch man knows the law of relationship between body and spirit, there will stretch before him the free and unfenced plain of the universe. This is the levelling down of the heavens and the levelling up of the earth into a common life in the consciousness of man's life in the spirit. But before man can know this state of freedom, he must pass through all the degrees of evolution in the straitened state represented by the people born of Mizraim.

The material evolution of life on our planet has its correspondence also in its spiritual history. When we have fully explored the past in the outward observation of the order of development, we shall be able to trace the same general law, working in the growth of the

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intellectual and moral nature, through the various strata of spiritual enlightenment. These strata are the bowmen, the rockmen, the flame-coloured, the border people, the southerners, the fortified, the strangers and the people of the cup, who have sprung from the loins of Mizraim—the straitened condition of these outgoings of Desire in Law. It would be easy to find the parallels to these peoples in the present divisions of the religious world. But comparisons are odious and in finding fault with others we find fault with ourselves. The true man sees himself in all and all in each. At one time or another, we all have place in these various strata. Some are bowmen, caring only for strife and victory over others by force. Some are rockmen, abiding in the fasts of the inner consciousness, without trying to improve or spend themselves in the improvement of others. Then we have the flame-coloured and sensational in the method of instruction in knowledge. Others dwell on the border land, living in touch with both heaven and earth. Then come the southerners, or those whose religion is for the increase of intelligence more than for goodness—while the great majority hold fast in strong fortresses, to what has been established. Out of this condition of creeds, come the ecclesiastical states of religion. In these writings, these are the Philistines—strangers. From the same state come the people of the cup, those who drink of the wine of life, but know not the bread of knowledge. But all these divisions of strata in religious life, shall drink of the cup of revelation, the wine of the wrath or strength of God, until they have learned to understand this mighty language of intercourse between man and God. We have to learn that God never gives Himself to us outside of this covenant of partnership in labour. We must all be Nimrods and Asshurs. We must know both the straitened and the boundless freedom of the law. We must tread the evolutionary path both in our general and personal history. We must build the cities of consciousness in eight dimen-

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sions and people them with true knowledge. We must follow the beckoning of the spirit, until we have reached both the outside and the inside of all things.

### INTERPRETATION XXXII

## OUTGOINGS OF DESIRE IN LOVE

CHAPTER X. 15-20

15. And Canaan begat Sidon his first-born, and Heth,
16. And the Jebusite, and the Amorite, and the Girgasite,
17. And the Hivite, and the Arkite, and the Sinite,
18. And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
19. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
20. These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

THE Outgoings of Desire in Love — in the Sacred Twelve, showing name, meaning, and corresponding gift.

| NAME | MEANING | GIFT |
|---|---|---|
| Sidon | Fortified | Illumination |
| Heth | Fear | Law |
| Jebusite | Treaders down | Truth |
| Amorite | Mountaineer | Love |
| Girgasite | Dwellers in a clayey soil | Obedience |
| Hivite | Villagers | Prayer |
| Arkite | Fugitives | Discernment |
| Sinite | Moon worshippers | Sight |
| Arvadite | Refuges | Hearing |
| Zemarite | Foresters | Touch |
| Hamathite | The defenced | Desire |
| | | Labour |

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In the line of Desire we have a second turn of this magic wheel in the generations of Canaan—low or merchant—the fourth son of Ham, or the Spirit of Desire in the outgoings of Love. A glance at the diagram will show the absence of the last and most princely gift of Labour. Though this is unmentioned, it is not to be ignored. There are times and states in religion when the spirit makes intercession for us with groanings that cannot be uttered. When our forces are directed outwards, the true purpose of life is still represented in the unsounded depths of consciousness. All the mistakes and apparent crudities of religious expression are bearable for the sake of its general and ultimate intent. The early strength of Desire in Love, both physical and spiritual, is towards the body. The low and merchant state of Love is from the animal side. True Love in grace for grace and soul to soul, is never low in any state and never can it be bought or sold. This Labour of Desire in Love that is hidden, is of the feminine side. As woman's work at home is often secret and unappreciated, so are the labours of our inward consciousness when it is oppressed or ignored. It is even because of this, that the fruits of our low estate in religion are many. This land so long occupied by the Canaanites is yet the goodliest of all lands, and when it shall be possessed by the spiritual people, the living truths, in harmony with natural intelligence, will flow with the milk of the spirit's light and the hidden honey of the soul's sweetness. But the highest moves to its kingdom along the evolutionary paths of progress. In the outgoings of Desire in Love, there is a strong tendency to rest in the visible form. This curse rests upon Canaan, because of the act of his father—Ham. The energy of Desire discovers secret things, before they are clothed with the covering of the cultivated and governing strength of natural intelligence. When the inner mysteries of life are thus revealed, they are, for a period, in the world without understanding.

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Revelation received as a mystery, is afterwards taken for the history of individuals and of material events. To the material mind, the living dramatic presentation of the truth has no charm. While man is busy, developing material interests, the concentration of his higher forces upon these things, demands a religion in harmony with the state of his intelligence and environment. These early and one-sided expressions of religion, are as essential in their time and place as those that follow. The path of life leads from good to better and from better to best. It is in the surrendering of what is good for the better, that the hand of the spirit cuts away the fleshy covering that long conceals the soul. In the outgoings of Desire in Love, its Illumination, though far from complete, is well fortified against its foes. In the Law there is abundance of fear. Truth is trodden down into the consciousness of being, by the weary round of persevering habits of devotion. Love, though low, is yet as a mountaineer expending itself for the highest it knows. Obedience is often heavy as toiling in a clayey soil; while Prayer is a villager, being more a thing of form than of cultivated life and knowledge. Discernment is transitory or fugitive, while Sight is confined to the dimly remembered dreams of the night. Touch is as a forester caring for the slow growth of the trees of knowledge; and Desire, for the things known and established, is guarded from change by many strong defences. Yet, in spite of resistance, change will come. This land is destined for the living forms, God's chosen ones—the people from the other side. These shall yet break away from the hard service and oppression in the straitened state of the law, and enter into the fellowship of human life and intercourse prepared for them from the foundation of the world. The Canaanites are spread abroad. Their border reaches to the great sea of the future and final revelation with understanding in the outer consciousness. It touches Gerar—circle, and Gaza—stronghold, cities of Philistine land, or Ecclesiastical states

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of religious consciousness. The border also includes Sodom—place of lime, Gomorrah—fissure or submersion, Admah—red earth, Zeboim—hyenas, and Lasha—bursting forth. These cities represent the very lowest states of consciousness and will be more fully explained hereafter. All this iniquity, or one-sidedness of the Canaanite is to come to an end. Religion will not always be a state of sacrifice of the material for the spiritual, or of the spiritual for the material. The traders shall finally cease out of the land.

## INTERPRETATION XXXIII

## OUTGOINGS OF TOUCH

### CHAPTER X. 21-32

21. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23. And the children of Aram; Uz, and Hul, and Gether, and Mash.

24. And Arphaxad begat Salah; and Salah begat Eber.

25. And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27. And Hadoram, and Uzal, and Diklah.

28. And Obal, and Abimael, and Sheba,

29. And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31. These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32. These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

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DIAGRAM showing the Outgoings of Touch, in the Sacred Twelve and the thirteenth value of the Psychic Force—first in intelligence and afterwards in consciousness—the two modes between which the whole of life is divided.

| NAME | MEANING | GIFT |
|---|---|---|
| Elam | Youth | Illumination |
| Asshur | Plain | Law |
| Arphaxad | One that heals | Truth |
| Lud | Bowmen | Love |
| Aram | High | Obedience |
| Uz | Firmness | Prayer |
| Hul | Circle | Discernment |
| Gether | Vale of trial | Sight |
| Mash | Drawn out | Hearing |
| Salah | Sprout | Touch |
| Eber | From the other side | Desire |
| Peleg | Division | Labour |
| Joktan | Little | Psychic force |
| Almodad | The agitator | Illumination |
| Sheleph | Drawn out | Law |
| Hazermaveth | Court of death | Truth |
| Jerah | Moon | Love |
| Hadoram | Hader is high | Obedience |
| Uzal | Wanderer | Prayer |
| Diklah | Palm grove | Discernment |
| Obal | Bare | Sight |
| Abimael | My Father is God | Hearing |
| Sheba | Seven | Touch |
| Ophir | Ashes | Desire |
| Havilah | Circle | Labour |
| Jobab | Howling | Psychic force |

The first mentioned of the three sons of Noah, is the last in this history of the division of the earth between them. The work of Desire and of Labour in these out-

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goings of the spirit, must open the way for the fulness of the sense of Touch. From a study of the diagram it will be seen that the path is double. Twenty-six names are given. This adds to each twelve, the thirteenth or intercalary month of the psychic force, first as intelligence, and afterwards as consciousness. There is the touch of spirit upon body and of body upon spirit. One is the evolution of the pure ideal and the other the perfection of the real. One is the strength of our manhood and the other the beauty of our womanhood. These two are developed in separate departments, before they flow together as one stream of undivided being. This state of unity is the second and differing history of the generations of Shem. In the following chapter Shem is called the father of all the sons of Eber—from the other side. This word is also suggestive of companionship. It is from this word, in its later form of Heber, we get the word Hebrew. In these writings the Hebrews or Jews are always the living forms of truth, heard and felt in dream and vision. These are the chosen people of God and the source of all delight. These are from the other side of the veil and dividing stream of our ignorance between the within and without. It is these whom God has chosen among and above all peoples to be the saviours and completers of His own life in the life of man. As long as we interpret these words about the Hebrews as applying to one of the ethnological divisions of our common race, we darken, in our own minds, the very conception of God, by making His pure justice and impartiality impossible of credence. In the ethnological sense there are no specially chosen people. Each great division has some contribution to make to the perfect whole. As we approach the end, these divisions will more and more disappear or amalgamate with each other. The lower and more primary types of form and colour will be quite submerged. When a higher race appears upon the scene, fertility gradually disappears from the lower, simply because life is seeking the higher

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means of expression. As our provincial and national types die out under the influence of cosmopolitan life and international intercourse, so will those races that have reached the limit of their development disappear from the embodied life of our world. But the final and completing influence in the evolution of mankind must be by God's chosen people. It is of these days it is said: "Thus saith the Lord of Hosts: In those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew saying: We will go with you: for we have heard that God is with you." This fact must be dwelt upon in these interpretations from every standpoint, even to the risk of weariness by repetition; for the one great thing for which the world is now waiting and dimly hoping, ignorant of the nature of this its own deepest need, is the return of these living and embodied forms of truth, by the full renewal with understanding of this delightful intercourse that made the paradise of the golden age of our world. "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." This is the return in which the people of heaven and earth will meet and mingle together with sweet accord. Shem, or Touch, is the father of the army from the other side. Eber is the eleventh in the line of Shem and so is the life of Touch in the Spirit of Desire. These are the things to be desired. These are the desired of God and will yet be the desired of all men. This is the source of life and the very fountain of joy. Without the touch of the body upon spirit and of spirit upon body and their ultimate unity, there would be nothing in either the intelligence or consciousness of being to make existence perfectly desirable. Eliminate touch from any pleasure, and it fades away into the ungraspable realm of shades. The vision and dream of the Spirit of Touch are not of the nature of ordinary dreams and visions. These are more properly called trances or entrancements; because

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to seeing and hearing, there is added the greater reality of touch. Without this, these living forms are not real to our consciousness. Before this can be, there must be a refined and prepared state of the physical body by pure living, for the body is the seat of touch. There is a spiritual body within the physical body; which, when evolved completely by natural refinement and absorption from these more ethereal forms, will maintain the physical life in perfect equipoise between the principle of waste and supply. This, however, is the last victory and flower of spiritual life in the natural and of the natural in the spiritual, and its coming and realisation will be its own explanation. The beginning of this order of Illumination has in it the quality of youth and inexperience. This Elam will later go into captivity and drink of the cup, until fellowship with these forms shall be a matter of mature understanding. Asshur is the great builder after Nimrod. The cities he builds are the higher vehicles of consciousness in Counsel, Understanding, Wisdom, and Holiness. In this outgoing of the spirit's Touch into the life of the body, Truth is the power that heals, Love is the archer—the little god with the bow, Obedience is high, Discernment completes the circle, Sight is the vale of trial, Hearing, the drawing out, Touch, the sprout or tender green of a new life, Desire, from the other side, and Labour, the power that makes division between the material and spiritual, the earthly and the heavenly. Through the union of such labour with a little help from the Psychic Force, the life of touch of body on spirit now begins. The beginning of this order of Illumination is with agitation. The long-concealed Law is drawn out into expression. Truth opens inwards into the court of death, discovering the dead even in the living. Love is illumined from within. Obedience is exalted. Prayer is a wanderer, including both natural and spiritual perfection. Discernment is like the palm grove that gives food and shelter to the traveller in the desert. Sight is

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bare of the former concealment, while Hearing is a direct intercourse with God. Touch is fellowship with the Sacred Seven; Desire, the pure gold of Ophir, born of the burnt-out desires of the lower nature; while Labour completes the circle. No value is attached to these meanings beyond this of suggestiveness and illustration. The essential fact to be laid hold of, is the reality that the gift of Touch between body and spirit gives to the value of existence. The beginning of this life is from Mesha —freedom, as thou goest to Sephar—a numbering or valuing, in a mount of the east. This is the spiritual value. Such value commences in freedom. In Touch, man comes into personal communication with and direction from the Living God. Between these outgoings of Desire, Labour, and Touch, all the nations are divided after the flood. Consciousness prepares the way for the larger intelligence. The mighty fellowship and intercourse of the heavens and the earth must breathe the air of freedom; for it introduces into man's life the immeasurable sympathies and generosities of the Eternal Human Divine and Divinely Human life of God.

## INTERPRETATION XXXIV

## KNOWING AND DOING

### CHAPTER XI. 1-9

1. And the whole earth was of one language, and of one speech.
2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
3. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.
4. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

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5. And the LORD came down to see the city and the tower, which the children of men builded.

6. And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

IT is often supposed that unity of belief and knowledge must of necessity lead to unity and harmony of life. Yet among those who believe and know the same thing, there may be as little unity of life as in a rope of sand. Great and important as knowledge is, when it is detached from life and action, it becomes a retarding rather than an accelerating force in the evolution of the Higher Life. Disappointed with the unity of faith or opinion, others would rely on the unity of doing. This of itself is also disappointing. The members of a standing army are valuable in the aggregate, but generally deficient as individuals. Unity of action, whether in the physical or the moral life, weakens individual character. That such a price has to be paid in the subjection of nature may be taken for granted. It is one of our greatest mistakes, to suppose that any great fact in the history of our race has been avoidable. God has never been separate from His creation. He is the Creator of heaven and earth. The forces of man's intellectual and natural life are as near to God as the truths of revelation and the forms that embody them. The earthly things are to be desired as well as the heavenly. The heavenly life in its glory and freedom is only suitable for those who are noble, generous and greatly lovable on the plane of nature. Man cannot be created or formed on the bread of knowledge alone. The noble character of our humanity has been evolved

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only after long ages of toil and suffering both to know and to do the best. Strength and power of mind must be cared for as well as moral goodness and religious devotion. All that goes from the spirit to the body as motive must return as result. The achievements of the west must blend with the philosophy of the east, and triumphs of knowing must be mingled with the victories of doing. Before man can have safe and permanent access to the Tree of Life and its delightful intercourse between the heavens and the earth, he must grasp and hold these things firmly together. Under the first ideas, that come from the east or spirit, man seeks to content himself with two of the four great divisions. These two are the consciousness of body and soul separated from those of spirit and mind. The heavens are not clean in His sight. The Eternal has to be cleansed by the influence of Time. There is more in life than at first appears. The great fellowship between the heavens and the earth is renewed in many incomplete and partial ways, before it reaches to its perfect relationship. Life on earth is to be more than the enslaved subject and passionate devotee of the heavenly order of existence. It is to become its free, voluntary and equal associate, with as familiar experience and understanding of the within as of the without. At the beginning of revelation there is but one order of speech. The whole earth was of one language and of one speech. This was never true in the natural sense. Humanity has risen from separate and independent streams, and all study of remote antiquity shows a multitudinous speech even from the beginning. It is of revelation that these words are spoken. In all the early forms we come upon this unity. The earliest tales, cosmogonies, names, etc., received by revelation are so similar, that many have imagined that each repetition was in some way borrowed from the same primary source. But like causes work out like results. The variation in the forms and expressions of revelation, that are as dis-

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similar as separate languages, are of a later growth. The wholeness here referred to, was of the earlier communications. The people that come from the east are the ideas and emotions that come into life from the spiritual side. These found a plain in the land of Shinar—two rivers, and dwelt there. These are the divisions of body and soul. When the body, in its low and unrefined state, is levelled up to this intercourse, the soul and moral nature are levelled down. The dwelling on this plain was that period in the evolution of the race following the classical, when the body and its share in the fellowship of the experiences of revelation, found a very prominent part in religious life and worship. While the body is essential, its life is only beautiful and complete when it takes its just proportion, no more and no less, in the general grasp of the meaning of existence. When it is given the half, instead of the fourth, it is wickedness. Then sooner or later the soul element will be withdrawn, and man will sink into the mire of sensualism upheld by the sanction of religion, even as we have sunk into the material conceptions of revelation, upheld by the established or authoritative teaching of religion to-day. Men even now fear to lose the ideas they have been taught are essential to salvation. So, in former times, the people feared to lose their orgies and rites of physical pleasure, under the protection of the priest and temple and the supposed will of the gods. Then as now they laboured to give fixity to the present state, lest it be lost in the multitudinous and larger life. "Lest we be scattered upon the face of the whole earth." To build with brick that have been thoroughly baked is to build with fixed and dogmatic forms. The children of the spirit have been passed through the fire. That which was plastic by nature has been hardened into a dogma. These dogmas are laid together in slime. The mortar is not good. It is untempered. It is the uncleanness of nature and of spirit. In this manner they try to reach to the top of

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heaven or to the full life and knowledge of revelation. But such life and knowledge are not yet within reach. The spirit and its life or requirements in time stands in the way. This is the Lord, who comes down to see and to prevent. Revelation, by this coming, is enlarged and given in such various guises as to cause separation and discord between the great divisions of the human race. While revelation has but one meaning, the forms of its expression are so varied that those who read only the letter find agreement impossible. The life of unity in religion and revelation will come only after the perfect action of the spirit in time has brought forth the ripest fruit of the understanding. But this great variety and separation is friendly to the requirements of the spirit in time, for the development of mind and character. It is by seeking to find the law of unity in the midst of this variety that man attains to the larger life. Life is more than body and soul. It is also spirit and mind. The correspondence of body is sometimes supposed to be soul. This is a mistake. Soul is the companion of mind and body of spirit. As any true conception of space must include the four cardinal points besides the above and below, so must the true knowledge of self. He who has reached this fourfold consciousness with intelligence, in the heights of revelation and the depths of understanding, knows the true self. Every other conception of self is fearful of being lost. The true self is like a piece of space. You will know that space must remain for ever, and he who knows the true nature of the self knows that he can no more fall out of existence and cease to be than a piece of space. But to bring man into this conscious immortality there is first this great scattering and apparent confusion between the things that come forth through revelation from Eternity. This is Babel—gate of God. Out of this gate have come the elements of confusion, and yet it is these elements that are the seed of that life to come, of each in all and all in each, of man in God and



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God in man. In this growth the heavens will redeem and cleanse the earth, while the earth will redeem and cleanse the heavens. The ordered and conditioned life of man must be uplifted into the joy and freedom of the absolute, while the fulness of the absolute must descend into the order and understanding of the conditioned. So shall God in Time be revealed, as one with God inhabiting Eternity. For long our prayers and efforts are for self, or church, or nation. In the end they will embrace the whole face of the earth—holding together in unity all the multitudinous activities of our common race, and gathering up with these all the mutual interests of the vast host of the heavenly forms of embodied truth. When these are gathered together in one fold, the Lord, the Shepherd of all the sheep, will reign in both the heavens and the earth; both in outward appearance and inward realisation.

## INTERPRETATION XXXVI

## OPENING THE WAY

### CHAPTER XI. 10-32

10. These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:
11. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
12. And Arphaxad lived five and thirty years, and begat Salah:
13. And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
14. And Salah lived thirty years, and begat Eber:
15. And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
16. And Eber lived four and thirty years, and begat Peleg:
17. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
18. And Peleg lived thirty years, and begat Reu:
19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
20. And Reu lived two and thirty years, and begat Serug:

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21. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22. And Serug lived thirty years, and begat Nahor:

23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24. And Nahor lived nine and twenty years, and begat Terah:

25. And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27. Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29. And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30. But Sarai was barren; she *had* no child.

31. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32. And the days of Terah were two hundred and five years: and Terah died in Haran.

DIAGRAM showing the generations of Touch in the Sacred Twelve, in the union of intelligence with consciousness.

| NAME | MEANING | GIFT |
|---|---|---|
| Arphaxad | One that heals | Illumination |
| Salah | Sprout | Law |
| Eber | From the other side | Truth |
| Peleg | Division | Love |
| Reu | Friendship | Obedience |
| Serug | Strength | Prayer |
| Nahor | Piercer | Discernment |
| Terah | Turning | Sight |
| Abram | High father | Hearing |
| Nahor | Piercer | Touch |
| Haran | Enlightened | Desire |
| Lot | Veiled | Labour |

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The greatness of the destiny of man may be partly implied from the immensity of the preparations. The greater and more important any new road is, the more time and care are required in its building. The path of human progress is difficult to open, and to keep open, for the generations to follow. A level road must be made over many rugged mountains, and through many dismal swamps, as well as beautiful valleys. There is to be much levelling up and also much levelling down. In the roads man makes, their value, at the last, is generally in proportion to the cost and the difficulties overcome. The more impossible and arduous the enterprise, the more beautiful the scenery, through which the traveller will later pass. In the opening of the way of life, every difficulty is an agent for good. If it were not for the seemingly endless toil and suffering in man's effort to find the fulness of life and knowledge, there would be no materials on hand with which to evolve and shape the qualities that are to make the result worthy of the means. Out of the unintelligent is to come the intelligent. Out of the unconscious is to come the conscious. The paths of ascent and of descent are equally slow and arduous. Only after many eons of Time can Eternity's wealth be drawn forth into Time, and the natural development and improvements of Time be indrawn into Eternity. In this long path of evolution and of involution the Spirit of Touch plays a most important part. First there is the development of touch of spirit upon body, and next of body upon spirit. In the present generations of Shem we have the evolution of the two united. This, in its Illumination is one that heals. Its Law is the sprout or tender green of a new life. Its Truth is the embodied and living host from the other side in fellowship with the people on this side of the veil. Its Love makes true division between the spiritual and the material. Its Obedience is a state of personal friendship between man and God and not of force or fear. Its Prayer is fervent, strong and effectual.

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Its Discernment pierces through the appearance to the life and substance of all things. Its Sight is a turning point in the history of the world. Its Hearing is the high father of the multitude of the Heavenly Host, that are to come forth and possess the religious life long occupied by the lower and one-sided states of man's devotion. Its Desire is enlightened, using the means to the end. While its Labour is veiled, accomplishing much for the new while still serving in the old. As in the generations of Adam, Noah—Hearing—was the point of rest and enlargement, so is it in the revolution of this double quality of Touch. Abram will long be the central figure and father of the things to come. When in this quality of Touch, man hears the voice of the Living God in the Heavenly Host, without being superstitious or false to the things that appear, then has God found in man the true principle of growth and expansion, on which He intends to found the full and complete alliance of the heavens and the earth. Whoever thus intelligently hears the voice of the Living Ones, must have reached to a state of great stillness, depth and composure, in the inner consciousness of being. As the waters of a still lake give back the reflection of the sky, so is it the quiet and unagitated consciousness that mirrors and makes visible and audible the spiritual heavens. Familiar and intelligent intercourse between man and God is utterly impossible, without long preparation under the refining influences of religious feeling and of intellectual and moral culture. The great ages of religious feeling, with superstition and intellectual life, with doubt and scepticism towards ecclesiastical dogmas, are all preparing the way for this depth of consciousness, that will make both doubt of God or immortality and superstition utterly impossible. The ages of doubt in the essential reality of God and the spiritual life have already passed. The spiritual is now sufficiently self-luminous in the material, to make any return of the materialism of the latter half of the eighteenth and fore-

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part of the nineteenth century completely impossible. God's Chosen One, to whose children this whole land is given, flowing with the milk of spiritual enlightenment and the honied sweetness of the soul's consciousness, has appeared. That which has its beginning in the east, or spirit, shall yet come from the east and the west, the north and the south, the spirit and body, the soul and mind, to sit down in the kingdom of God. The coming of God's kingdom—the divine life and understanding ruling in and with man's co-operation, is the completion in this duality of touch of the spiritual in the natural and of the natural in the spiritual. As long as there is any wall of separation between the two worlds, man can be neither spiritually complete nor naturally content. The one state is made for the other. The evil is only the portion on either side, not yet surveyed and settled by those who are to occupy and turn the wilderness of its emptiness into the fruitful fields of diligent culture and productiveness. This perfect mutual occupation can only come as the last and ripest fruit of Time and Eternity. This great principle and life of our spiritual fatherhood, here called Abram, is but the first step in a long path of preparation to this glorious consummation. For long the perfect fellowship of the two worlds in a double consciousness will seem impossible. The enjoyment of the one long seems to require the sacrifice of the other. The seed of Abram must undergo vast periods of discipline, suffering in body, hardship in the wilderness and endless resistance in the land of promise, before the full intelligent intercourse and oneness of touch in consciousness between the abstract and the concrete, the absolute and the conditioned, the heavens and the earth, shall be perfectly evolved and established on its everlasting foundations. This new life begins in Terah—the turning, that comes with Touch in Sight. The vision then becomes a reality, and man knows that the people of the heavens are real people, and not the shades and ghosts of the dead. Then Sight leaves the land

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of its birth in Ur—light, of Chaldea—holy demons. This is the leaving of the first merely spiritual light emanating from these living forms. Haran—enlightened Desire—dies in the land of his nativity. The former desire and content with spiritual things, when enlightened with the larger hope, dies in the old to live again in the new. In this outward movement from spirit to body, Lot—the veiled state of Labour—is the chosen companion of Abram. Abram is married to Sarai—Jehovah is princess, and Nahor to Milcah—counsel. She is the daughter of Haran and the sister of Iscah—Jehovah is looking. One is the earthly and the other is the heavenly consciousness. The two are kept apart for a time. The life born of the one will yet be the bride of the knowledge born of the other. But our earth Mother is the chosen wife of the operation of the Spirit in Revelation. One is our Father and the other is our Mother. If we would reach the long life of immortal truth, we must honour both our Father and Mother. Sarai is both sister and wife to Abram, but at first she is barren. Nahor—piercer—remains behind. There is perfect discernment within, long before it is realised without. The first station in this outgoing is Haran—enlightened. Here Terah dies. The former state of vision dies to make way for Sight with understanding. Terah's life has reached to the value of two hundred and five. This is Revelation in Light, the Unmanifest in Revelation and Counsel in Knowledge. The Spirit in Terah is like that of many who endure the loss of leaving the old, who yet only go part of the way toward the new. The capacity to possess and combine the natural with the spiritual is a plant of slow growth. The great achievements of all history are begun in the men who have desired and grasped at more than they could realise. Had we all the wisdom to temper our desires with a perfect measure of our capacity, the path of human progress would be less forward than it is to-day. Those who aspire to drive the chariot of the

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sun before they can manage the fiery coursers, yet help to bring nearer the heavens to the earth. While these die beholding afar off the goal they would reach, yet are they the first heroic openers of the way. Those who fail to-day will live again, for those who sow and those who reap shall rejoice together. The dream of all the beauty yet to be is even the beginning of its realisation. When the dream has place in the duality of touch, the future is realised in the instant. This is the Opening of the Way.

## INTERPRETATION XXXVI

## CARDINAL POINTS

### CHAPTER XII. 1-9

1. Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9. And Abram journeyed, going on still toward the south.

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In all sacred writings the four quarters or cardinal points have a prominent place. These are also among the Gods or the great divisions of the Spirit of God. These four are the divisions of spirit as spirit and mind, body and soul. Spirit = east, mind = south, body = west, soul = north. These are the four heads of the river that waters Eden, the four sides of the altar, the four major prophets and the four gospels or tidings of God. When God is manifest on earth, His star will be seen in the east, for this is the life of action and of material progress of the west, entering into alliance with the spiritual philosophy and deep inward contemplation of the east. Spiritual things must be known in their embodied state and material things in their spiritual relations. Moral life and beauty must have place in the strength of mind, and the very flower of intelligence must redeem goodness from narrowness and ignorance of the manifold ways of God. There are great and fundamental laws, that in these writings return again and again, even to weariness, unless like the everchanging and returning seasons they find reflection in the unchanging changeableness of our own lives, along these basic lines of the primeval and abiding principles of being. When the hearing of the inward voices of the Heavenly Host is married to a cosmic order of consciousness in man, the true meaning of existence will appear in the place of religious life and instruction. Then God finds in man that state of friendship and intelligent co-operation, with which He will hold increasing intercourse, until every division of man's life shall be possessed and occupied by the living forms of truth received with understanding. Then will the perfect glory of God appear in the east and the west, the north and the south, for from these four great divisions of spirit and body, soul and mind, the redeemed truths of existence, in the unity of life and knowledge, shall come to sit down with their father Abram in the kingdom of God. This spirit of Touch in

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Hearing, without which there can be no revelation, must leave the land of its nativity and enter into a land or state of fulness of expression, to which God will show the way. This land to be occupied is first called Canaan —low or merchant. This is the merchant period of exchange in religion. Natural things are sacrificed for spiritual things, and spiritual things for natural things. These are the money changers and the dove sellers that must ultimately be cast out of the temple. But this high state could not come without the preparation of the low. All the earlier expressions of religion have made essential contributions to the later and perfected state. The Canaanite is in the land by Divine right, and he can only be turned out or destroyed, after the children of Abram have had long service in the south—the division of mind. The place or land of religious life and knowledge—to be finally occupied or possessed for ever—is the victory over all mystery in the life of man, when spirit and body, soul and mind, shall live and know, feel and act together without division. This is the redemption of the earth by the heavens and of the heavens by the earth. This is too great a thing to be achieved save after repeated lives under various climates and manifold ways of living. The greatest of all divine blessing comes to every nation or division of our intelligent and conscious being, through the life of the spirit actualised in Hearing, with the entrancement of Touch. The character of such reception of the Living Word is to be great in all the world. The blessing of God is with all who bless and seek such life, and the curse or absence of God is with all who forsake it. Abram is valued at seventy-five. This is Wisdom in Light and Counsel in Revelation. The outward state or material interpretation of revelation has reached its limit and that of the inward or spiritual law of interpretation has begun. The right reception of the voice of the spirit seeks its immortal and universal application. Whenever we seek in dream or vision a material

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or personal sense, we take the low ground of profit and barter, rather than that of the oneness of life, between nature and spirit, man and God. Abram passes through the land unto the place of Sichem—shoulder, and the plain of Moreh—place of the teacher. Sichem is afterwards Shichem, the most prominent city in the territory of Ephraim—the gift of Truth. In the symbolism of the body, the shoulders are representative of the objective and subjective states of truth. The place of the teacher is the place of instruction from the revelations of other days. The Canaanite is then in the land. The present Hearing has no place in the land and yet this whole land shall be later occupied and possessed by this kind of hearing. But those who now hear, recognise the value of such teaching. They build also an altar here. They include the earlier state in their understanding of the meaning of existence. While such belong to no church or system, all belong to them, and they move through and worship in and among these limited states, without enmity or denunciation. From hence, Abram passes on to a mountain east of Bethel—house of God, and pitches his tent having Bethel on the west and Hai—heap—on the east. Hai, is the heap of laid up spiritual treasure, not yet brought forth into realisation. Bethel is the point of return of all that has gone out into expression. God lives at this point of junction. Here the angels ascend and descend. This is the house of God and the very gate of heaven. God holds in one hand every material interest seeking and serving Him and in the other every spiritual interest seeking expression and realisation in the life of man. Man lives with God in the same proportion as he grasps and embodies this law of perfect exchange. As long as there is any portion of nature uninformed of spirit, or any state of spirit unclothed with nature, the Canaanite is still in the land. When all is mutually related, the great promise to Abram of possession in this land will be fulfilled. To go on south-

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ward is to go towards the realisation of this in mind in preparation for its expression in body.

## INTERPRETATION XXXVII

## THE DIVINE STORY TELLER

### CHAPTER XII. 10-20

10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13. Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18. And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19. Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20. And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

MANY confound between the misrepresentation of facts for selfish purposes and the representation of spiritual truths, by pictorial and dramatically experimental means. One is creative art and the other vulgar and malicious

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lying. Revelation is the greatest of all story tellers. In the whole range of literature there is no fiction equal in charm and power. These stories attract and delight the simplest as well as the wisest. With endless variety, they yet are all charged with the same subtle flavour, that easily separates them from and marks them superior to all other works. Even the common art of fiction should be distinguished from untruth. There is no intent to deceive. It is only children who read fiction as fact. When the mind is mature such works are read from the standpoint of art. In our world childhood we have translated our divine creations into material facts. If revelation had been given by God, with its true nature and meaning written upon its surface, man would never have been. It is by the hidden meaning of revelation, provoking and stimulating thought, that both the heavens and the earth are enriched. Yet narrow and unillumined minds demand that the Scriptures shall be received on their face value, or be rejected as false and immoral. Some see only the material side of any question. Others only the mental. It is also equally narrow to see only the spiritual or the moral. The complete man will see all round and justify each division in its relation to the perfect whole. Sarai—the Earth Consciousness—is both sister and wife to the operation of the spirit in revelation. As sister, the mystery of her life is hidden. As wife, it is known. The want of food of knowledge drives Abram south to Egypt. The wealth of Egypt is that which comes by cultivating the earth made fruitful by the overflowing waters of the Nile. In this it is a symbol of the productiveness of mind when intelligence is enriched with consciousness. Because Sarai appears as sister, and not as wife, she is taken into the house of Pharaoh—Son of the sun. This is the ruling spirit in the realm or state of mind. Because of this reception, Abram is enriched with flocks and herds, men-servants and maid-servants. This is the increase of revelation. But while Abram is enriched

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the Egyptians are plagued. The plagues of Egypt are the troubles that come upon man, in the realm of mind, through change and progress in the comprehension of truth. These troubles come through the uncovering of secret and hidden things in the hitherto unknown depths of consciousness. It is hard to leave the good for the better and the better for the best. This incident is but the first rough outline of a great subject. This theme will reappear and be fully elaborated in the future history, in Egypt, of the seed of Abram. The wealth gained by Abram is the first spoiling of the Egyptians. The heavens are enriched by all the ages of intellectual toil and culture. There is no morality, of physical necessity, in the absolute or unconditioned. Moral life and order must be evolved in the conditioned. Revelation at the first is barren in our intellectual consciousness. It is the gift of God. Man sees and hears and writes what he does not understand. Many in the realm of mind are inclined to appropriate revelation as literature, regarding it wholly as an intellectual product. This view is flattering to human pride. The writing tribe are peculiarly subject to an exaggerated idea of their own importance. Here, more than in any other department, the works of men are confounded with the works of God. It is, however, this misappropriation that brings out by contrast the true nature of revelation. Any attempt to imitate Scripture is always revolting in its pitifulness. The finer instinct of the world keeps revelation apart from literature. It will yet be fully known as the divine seed and agency by which God's life is planted in the life of man.

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## INTERPRETATION XXXVIII

# SOCIETY AND SOLITUDE

### CHAPTER XIII

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2. And Abram *was* very rich in cattle, in silver, and in gold.

3. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai ;

4. Unto the place of the altar, which he had made there at the first : and there Abram called on the name of the LORD.

5. And Lot also, which went with Abram, had flocks, and herds, and tents.

6. And the land was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle : and the Canaanite and the Perizzite dwelled then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen ; for we *be* brethren.

9. *Is* not the whole land before thee ? separate thyself, I pray thee, from me : if *thou wilt take* the left hand, then I will go to the right ; or if *thou depart* to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other.

12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13. But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

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16. And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17. Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

18. Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

WITHOUT essential enmity these two often seem to infringe upon each other. Associated life in religion is supposed by many to depend upon requirements altogether inconsistent with individual freedom and personal direction from God. A closer study and a fuller life will yet reveal to us the paradoxical nature of life, wherein the lion and the lamb may lie down together. The life of the spirit, as manifest in the conscious hearing of the voice of God, nourished and enriched in the kingdom of mind, returns to the state of intercourse between the material and the spiritual kingdoms. Bethel—house of God—is the place of return, while Hai—heap—is the abundance of spiritual treasure not yet drawn out. This is the place where Abram pitched his tent at the beginning. Both Abram and Lot—Hearing and Labour—have become rich with flocks and herds and tents. This is the increase of revelation and progress in understanding, gathered through God's giving and man's toil in this associated life of Hearing and Labour. These who are brethren find that the land is not great enough to bear them. The things that go well enough together in the beginning, and that will again go well enough together in the end, must for a long period work out their development under separate conditions. In the olden time the dramatic and the didactic presentation of truth had but one life. The first temples were also the theatres of the people, in which the actors were directly inspired to rouse the conscience and instruct the mind. Then the actor was also the poet and priest. Middle life requires other

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methods of instruction than childhood or age. At first everything is simple, then complex and finally simple again. Between the first and last simplicity of the world, there lies a vast period of constantly increasing variation and differentiation. This is the change personified in this brotherly, but enforced separation, between Abram and Lot. Back of our differences and separations, the spirit has said, "Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen; for we be brethren." The law of love and brotherhood has been behind the separation of the great interests that have divided and subdivided the land. While in all the beginnings of our world, church and state, temple and theatre, school and market-place, literature and commerce had a common life—the hour arrived when these that are brethren had to divide the land and take up separate fields of labour. That which existed in a small way at the beginning, will have place in a large way at the end. Any close observer of the present tendencies will see how the great interests that once held apart, or regarded one another as foes, are even now beginning to draw together into a common life. Soon the state will be as strenuous a worker for moral, humanitarian, and even spiritual ideals as the church. The day will appear when the first spontaneous and dramatic presentation of truth will become a normal possession of the reason and understanding. Dramatic presentations of the revelations of others, require a concentration and self-abandon that do not fit into the moral earnestness of our highest moods. If these were firsthand it would be different. But when labour to memorise and interpret must step in, such labour and spontaneous revelation will find this land too straight to bear them. The freedom of choice is given to Lot. "Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart



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to the right hand, then I will go to the left." Labour must choose its conditions, while Hearing finds place anywhere. In the early days of religious labour, many conditions are fruitful that later become evil, and so must be destroyed. The fruitful land chosen by Lot includes Sodom—place of lime, and Gomorrah—fissure or submersion. Sodom is excitement produced from without, as water boils and bubbles at the casting in of lime. Gomorrah is the dried-up state of intelligence in the absence of consciousness. The early excitements of revivalism and the present forms of religion, that have to-day no corresponding reality in our consciousness, have yet been productive of untold good. But as intelligence and reason increase, these become an offence and a state of awful wickedness or one-sidedness, that must be cleansed out of the religious life. While Lot goes as far as Sodom, this being a fruitful field of labour, Abram goes to the plain of Mamre—firm, which is Hebron—conjunction. This is the point of union between Time and Eternity. The things of Eternity are to be drawn outwards into Time, and the things of Time must be drawn inwards into Eternity. This relationship is best reached in solitude, while other things are better achieved under the excitement and stimulus of pressure from without. Each has its time and place; and the day will come when there will be no further need of separation between the objective and subjective divisions of being—for these are brethren.

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## INTERPRETATION XXXIX

# WAR AND PEACE

### CHAPTER XIV

1. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2. *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3. All these were joined together in the vale of Siddim, which is the salt sea.

4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5. And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6. And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7. And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar); and they joined battle with them in the vale of Siddim;

9. With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10. And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13. And there came one who had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14. And when Abram heard that his brother was taken captive, he

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armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

18. And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21. And the king of Sodom said unto Abram, Give me the persons and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23. That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

## UPPER AND LOWER FORCES

| NAME | MEANING | NAME OF CITY | MEANING |
|---|---|---|---|
| Amraphel | Powerful people | Shinar | Two rivers |
| Arioch | Lion-like | Ellasar | Oak of Assyria |
| Chedorlaomer | Sheaf band | Elam | Youth |
| Tidal | Splendour | King of Nations | |
| Bera | Gift | Sodom | Place of lime |
| Birsha | Thick or strong | Gomorrah | Fissure, or submersion |
| Shinab | Father's tooth | Admah | Red earth |
| Shemeber | Splendour of heroism | Zeboiim | Hyenas |
| | | Bela, or Zoar | Consumption, little |

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## Partial and Limited States in Religion

| NAME | MEANING | NAME | MEANING |
|---|---|---|---|
| Rephaim | Strong | Ashteroth | A wife |
| Zuzims | Prominent | Ham | Swarthy |
| Emims | The terrible | Shaveh Kiriathaim | City of the level plain |
| Horites | Cave-dwellers | Seir | Rough |
| Amalekites | Dwellers in a vale | Enmishpat | Fountain of judgment |
| | | Kedesh | Sacred desert of wandering |
| Amorites | Mountaineers | Hazezontamar | Row of palms |

## Higher Forces

| NAME | MEANING | NAME | MEANING |
|---|---|---|---|
| | | Dan | Psychic intelligence |
| Mamre | Firmness | Hobah | Lurking place |
| Eshcol | Cluster | Damascus | Activity |
| Melchizedek | My king is righteous | Salem | Peace |
| Aner | Waterfall | Shaveh | The king's vale |

While war has long been the chief event of human history, universal peace has become the bright hope of earth's noblest and best. We are as those who love life, who are yet held fast in the skeleton hands of death. In this the natural law is also reflected in the spiritual. There is one war that is greater than all others. From this there is no discharge, until final, everlasting peace is won. This is the war between the Heavens and the Earth, Time and Eternity. For long, the conflict seems hopeless. To grasp and to hold, to know and to live the perfect truth, seems a thing beyond our reach; and yet

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through the ages mankind dashes itself against the serried ranks and lofty battlements of the Eternal City, as eagerly as gnats rush to the flame that consumes them. This great attempt is the theme or subject of all the wars of these writings, from this first mention of battle to the last of Armageddon—field of God. In this long conflict, the gods, or divine forces, fight on both sides. So is man divided against himself, the natural warring against the spiritual and the spiritual against the natural. It is by each doing its best to subdue the other, that each, at last, will be worthy of the other. It is by defeating and enslaving our natural forces, that the spiritual powers give to us the blessing of resistance and the development of our utmost strength and courage to cast off our bonds and gain our freedom. In this early engagement between the higher and lower forces four kings are arrayed against five. The four are the great spirits of the cardinal points. The five are the earlier and limited states of man's religious life and understanding. Amraphel is the spirit as spirit; Arioch, as mind; Chedorlaomer, as body; and Tidal, as soul. The first is a powerful people. The second is lion-like. The body is the sheaf band holding things together; and the soul the splendour of life, the ruler of all nations or lesser divisions. Sodom is the first state of excitement in Illumination; Gomorrah, the submersion of consciousness in the abstraction of the Law. Admah,—of the earth, the Truth, in the natural man. Zeboiim—hyenas—the almost untamable force of Love, in its earliest expression. Bela—consumption, which is Zola—little, the virtue of Obedience, which though in the beginning it is small, is yet the beginning of better things. The rebellion of the five against the four in the thirteenth year, is the new departure taken in religion, under discovery of the psychic force. The victory of the higher over the lower forces is twice gained in the vale of Siddim, called also the salt sea. The salt sea is the spiritual consciousness in man, made heavy and dense

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with the material and historical interpretations of revelation. As long as scripture is thus interpreted, we are defeated by our own lack of the Higher Forces. These descending from above smite the Rephaims and Zuzims. These are the lowest and most one-sided states of the spiritual consciousness in man, before the natural has been sufficiently cultivated to receive and hold them with understanding. By subduing these and carrying away Lot, or Labour, to the north, religion becomes a state of goodness without intelligence. This is resisted by Abram, assisted by the Amorites, Mamre, Eshcol and Aner. The best of the old confederates with the new. This force is valued at three hundred and eighteen. This gives Knowledge in Light, Light in Revelation and Holiness in Knowledge. They pursue as far as Dan and Hobab on the left of Damascus. This is the psychic division of consciousness. Shaveh—the king's vale—is the cultivation of the true understanding. Melchizedek—my king is righteous—is the king of Salem—peace, for this is the understanding rightly divided between the heavens and the earth. This relationship is the true priest and power to bless. Here is prepared the bread of knowledge mingled with the wine of life. Every victory of the spirit in time over the eternal forces, must strengthen and deepen this union until there is no longer division between the heavens and the earth. Abram is forepledged not to profit from the king of Sodom. The righteous hearing will not depend upon the external means. The material and artificial means employed for religious awakening and growth, belong to its lower and not to its higher expressions. The excitement and pressure of revivalism, may strengthen the young and carry them through some of the earlier difficulties of decision—but this is not needed by those who have found the new and living way. Religion must ultimately be lifted above all separation from the many other interests of life. It is to be one with all science, education, art, literature, business and govern-

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ment. These cities of the plain, the lowest and earliest states of religious thought and feeling, are yet to be destroyed between the mingling of the fires of heaven and earth. But this hour of destroying has not yet arrived. Lot returns again to Sodom. Salem—peace between the Heavens and the Earth, Time and Eternity, is yet a long way off. This conflict must he renewed until the walls of the Eternal City have fallen, and there is no more a barrier between spirit and body, soul and mind, time and eternity, man and God.

## INTERPRETATION XL

## DIVIDED AND UNDIVIDED

### CHAPTER XV

1. After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3. And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4. And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in the LORD; and he counted it to him for righteousness.

7. And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, Lord GOD, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10. And he took unto him all these, and divided them in the midst,

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and laid each piece one against another: but the birds divided he not.

11. And when the fowls came down upon the carcases, Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19. The Kenites, and the Kenizzites, and the Kadmonites.

20. And the Hittites, and the Perizzites, and the Rephaims,

21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

ALL progress is from unity, through diversity, to final unity. The path of division and variation seems endless. Those who have attained to the unity of the outer and inner consciousness, seem to be mad, in claiming that this will yet be the normal consciousness of the race. The noblest and best in man has its time of discouragement, when the only possible comfort is a fresh vision of the future through the dear eyes of God. God knows the length of the way; and he also knows the fit moment when to step in and increase man's strength. Many waste both strength and time by seeking the end of all perfection in the present. The impatience of desire is strong. The word of the Lord in its clearness comes to those who see and hear and touch, in the living vision. God reveals Himself as the shield and exceeding great

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reward for all man's toil and suffering in time. Though the way is long, the knowledge born of such intercourse between man and God, shall yet inherit all things. The forms of revelation that are long but a vision and sense of help from God, shall yet become a living and abiding reality. Eliezer—God is help, the present highest state of development, shall be represented by a more desirable state of life and knowledge. Life is to be as perfect in knowledge as in moral goodness and religious devotion. It is to know and to be. It is to pass through the changing to the unchanging. The symbolic acts commanded Abram and the vision following, dramatise the future of the growth of revelation in its relation to man's intelligence. They mark out the evolutionary path along which communion with God must pass through expanding cycles, until it attains to the completeness and unity of intelligence with consciousness between the within and without, purposed by God from the beginning. The truths of revelation are a mighty host as innumerable as the stars of the material heavens. Through increase of hearing with knowledge, these are all to pass over from the separate heavenly state, into man's outward as well as inward consciousness and possession. The light of Chaldea—holy demons or devas—is the first and mysterious state of revelation. This was when man saw and heard and wrote the marvellous visions but did not understand. Abram, or Hearing, born of fellowship of touch between spirit and body, is brought from thence that all the life of man in the body may be brought into unity with the life of the spirit. Revelation in the spirit is represented by the heifer; in the mind by the goat; in the body by the ram; in the soul by the birds. These are like the four faces of the cherubim. They represent the composite nature of existence. The three symbolic beasts are each three years old. This is the number of knowledge. Here the forms are divided in the midst and each piece laid one against

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the other. The birds representing revelation in the last division of the soul are undivided, being represented by two states of wholeness, that are as like to each other as a turtle dove to a young pigeon. In spirit, mind, and body, there is division. In the soul, or final state of perfection, life will be without division. This is the ideal for which all life is in travail. When the fowls came down to devour they were driven away. The undivided cannot come until the work of division is complete. There is a time when the heavens are not clean in God's sight. The horror of great darkness is the period in man of the loss of consciousness in the living vision. But by this service of the spiritual in a strange land, religion is to become mighty in knowledge, as in goodness. When the living forms shall enter our life again, they will find man better prepared to receive them. All that is learned in this time of bondage will add to the wealth of the soul. The Israelites will spoil the Egyptians. When the sun went down, a smoking furnace and a burning lamp passed between the pieces. In the absence of the living vision, there is yet a smoking furnace and a burning lamp. One is religious light and the hope of heaven; and one is superstition and the fear of hell. Man is drawn by affection and impelled by fear. With many, fear is the only restraint from evil conduct. When love grows stronger, man will face and conquer fear. The influence of the smoking furnace has been great. It is the companion of the burning lamp. For long, the fires of man's lower nature under the influence of religion, give off both light and darkness, flame and smoke. Before our material cities can be places of perfect purity, we must learn how to consume the smoke of our furnaces. In like manner man has to learn how to consume the smoke of his intellectual fires. We must turn our darkness into light. In the material order we have discovered the burning lamp of the electric light that is free from smoke. We must make a corresponding dis-

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covery in the spiritual state. The flame of the mind must burn pure and bright before it can be fully blended with the beauty and perfection of the soul. When this is achieved, the land of religion, long occupied by narrow and fearful ideas and feelings, will be all possessed by the seed of Abram—the living forms of the Heavenly Host in happy alliance with the children of the earth.

## INTERPRETATION XLI

## FANCY'S FLIGHT

### CHAPTER XVI

1. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

2. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5. And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6. But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

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11. And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14. Wherefore the well was called Beer-lahai-roi; behold *it is* between Kadesh and Bered.

15. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16. And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

FANCY'S flight or imagination as a capacity, is often confounded with intelligent sight and hearing. From this mistake many regard revelation as simply literature; and so all degrees and qualities of inspiration are confounded together. A school of interpretation has risen, that resolves all the actuality of the Heavenly Host into the bright, but unsubstantial fancies and pictorial language of the childhood of our race. The child is thus made larger than the man. While imagination is the capacity, it may be either the instrument of reality or of unreality. There is a play of fancy and flight of imagination that is entirely destitute of any actual sight, hearing, or touch of the living forms of truth. There is also such sight, hearing, and touch, without the least element of conscious intelligence concerning what is thus seen. It is this quality of service that is represented by Hagar—flight—the Egyptian handmaid of Sarai. When conscious intelligence remains unfruitful she gives this maid to the operation of the spirit in revelation. When Hagar saw that she had conceived, her mistress was despised in her eyes. When man first realises the brilliance and power of revelation, he is apt to despise the hard service and growth of intelligence in consciousness. Because of this pride such service becomes harder; until man forsakes it, fleeing

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from both the service of revelation and of intelligence. This is the flight and separation of the imaginative faculty from revelation. The service of consciousness is one of the hardest as well as happiest of lots. This light is no steady stream, but ever a fitful and intermittent flow. For the few hours of brilliance and content there are many of darkness and depression. Then it is we lower our ideals and lessen the demands of perfection, trying to content ourselves with forced work instead of the perfect beauty of the inward vision. Then imagination creates from itself, like children at play, instead of being the fruitful mother of things heard and seen of God. From this separation comes literature in its sense of self-sufficiency and human pride, apart from revelation. This is to flee from Sarai, our mistress, and to put forth our own work as the Eternal Beauty. The idea has risen that every sincere opinion and expression of truth must be true. Without sincerity we can never arrive at truth, and yet, however sincere we may be in our opinions, these may be wholly false and without reality. Without service of God in both revelation and intelligence there is no truth at which to arrive. We must all return from the freedom of anarchy and self-expression, to the freedom that is bounded by necessity and service, until the sense of service falls away and we are changed from the servants to the children of the heavens. There is no way to peace save through the service of both revelation and of its everlasting sense. However much we may try to escape from this bondage in fancy's erratic career, the first opening of vision with understanding of its meaning will send us back to our mistress. This experience is between Bered—seed place, and Kadesh—sacred desert of wandering. It is between the beginning and the fulness of revelation with understanding. Of this period and service of the imagination, Ishmael—heard of God—is born. These are the things heard and not understood. Such hearing is the cause of strife. "He is to be a wild man;

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his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren." Things thus heard are materialised. These are the creeds and ideas of religion that struggle together in mutual self-destruction. This is the ministry of the letter that goes before and opens the way for the ministry of the spirit. God sees us when we do not see Him; and if our independence is sincere we shall say, "Have I also here looked after him that seeth me." He who earnestly looks for truth in himself, will be found and instructed of the Living God.

## INTERPRETATION XLII

# THE BUILDER'S MARK

### CHAPTER XVII

1. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with him, saying,

4. As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10. This *is* my covenant, which ye shall keep, between me and you

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and thy seed after thee; Every man child among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18. And Abraham said unto God, O that Ishmael might live before thee!

19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22. And he left off talking with him, and God went up from Abraham.

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24. And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25. And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26. In the selfsame day was Abraham circumcised, and Ishmael his son.

27. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

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THE good workman distinguishes his work by stamping it with his name, or some mark of identification. Still the writing of a name, or the placing of a mark on a picture, or on a foundation stone, is not conclusive that the picture or building is from the hand of the master whose signature or symbol it bears. Such may be imitated and often are. The best proof is in the general nature of the work itself. There is something in the whole nature of the work of a great master that says to the beholder: "This is my work." In the most ancient ruins we recognise certain marks of the builders. One is Greek and another Roman. One is Moorish and another Phœnician. The covenant of God is a partnership between God and man. This chapter tells us of the sign that is to be placed at a certain time upon all the work of the builders. The command and the fulfilment take place when the operation has reached to the value of ninety-nine. After this, the number is eight, because this is the mark of holiness, or wholeness. Nothing is to be marked until the first standard has reached to one degree of completeness. The primary standard is the Lord in Light and Revelation. The divine nature is revealed. What man is to be, both on the side of nature and of spirit, has been heard of God and planted in the conscious intelligence of the world. This sign has its outward correspondence in a custom of many peoples of the east. It doubtless originated in the development of tribeship and the desire of some tribe to know its own. The exaggerated value put upon this mark rises from our material interpretation of revelation. It will never be a custom of truly civilised and enlightened peoples. It is akin in value to the later materialisation of the idea of baptism. One is no more efficacious towards spiritual redemption than the other. To circumcise means to cut around and to divide flesh from flesh. A part of the covering at the point is cut away from the male organ of generation. The secret part is laid bare. The vitalising truth is unveiled. The



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point of contact between intelligence and consciousness is discovered. This point is the perfect relationship existing between the spiritual and the natural life. When this union is made visible and realisable to man, the work wrought by God and man, the spirit in Eternity and the spirit in Time, stands revealed. Before this sign of the covenant man must have long walked and laboured in companionship with God. "Walk before Me and be thou perfect." Man is to live in the very sight and presence of God, and his hearing of the inward voice is to be evolved by long listening and obedience to what is heard. Then the name or character of this hearing is changed. From Abram—high father, it becomes Abraham—father of a multitude. Many peoples or divisions of intelligent and conscious life are to come out of this strength. Man is to derive from this source a more intimate knowledge of nature as well as of spirit. Our knowledge of nature will never be complete until all our studies are illumined from the living vision and hearing of the voice of God. Science cannot be perfect without religion, any more than religion can be complete without science. In the days to come, this relationship between matter and spirit will be visible. We shall know spiritual sensations, in the same familiar way we now know hunger, or pain, or physical desire. Spiritual life will become contagious. Physical forces will be seen to be effected by spiritual thoughts and emotions. Companies of people will see, hear and feel the presence of the Spiritual Host when assembled together for worship. In the olden time religion spread among the peoples like an epidemic. The day will come when the great realities of sight, hearing and touch will be alike contagious. They will run from church to church, city to city, and from land to land. The forces of nature and spirit are drawing together for this day of mutual service. When we see nature witnessing to spirit, and spirit acting upon nature, we shall behold the sign of the covenant between God and man—the mark of the builders.

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The name or character of the intelligent consciousness allied to this hearing will also be changed. Sarai—Jehovah is princess, becomes Sarah—princess. The royal nature of our earthly mother appears. The heavens are seen in the earth as well as the earth in the heavens. Though long past her youth and not yet fully represented among men by a child of her own perfect nature, she is now to give birth to a son in her old age. That there is any order of knowledge better than that which is associated with struggle and strife and the word of revelation, received in its beauty without conscious knowledge of its meaning, is for a time hard to believe. But somehow, both revelation as a mystery, and general literature, have lost their youthful prime. The greatest toilers therein feel hopeless of any final and perfect knowledge. The poet and seer, once our highest ideal of the perfect man, no longer contents the world. We have found these out and know their limitations. Ishmael—heard of God—is to be a great power. He is also to move around the circle of the sacred twelve. He is also to be circumcised and to give proof of the co-operation between man and God. He is to receive this mark at thirteen. This is Light in Light, and Knowledge in Revelation. When man shall through strife arrive at the knowledge of the Living God, his work will then be worthy of the true mark of completeness. But the true heir of the covenant and of the fulness of life is to be born of Sarah, the cosmic consciousness of the earth quickened by long hearkening to the voice of God in dream and vision. The child or knowledge in man born of such consciousness is to be called Isaac—laughter. Then will the knowledge of man concerning both nature and spirit fill the world with laughter; the joy of heaven come down to earth. This great joy and prize will come to those who are born without division between the physical and spiritual planes of consciousness. It will come first through toil and much buying and selling of truth; by

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intercourse and exchange between the natural and the spiritual. These are those who are bought with money. We shall all finally be free-born, and enter upon life with this double consciousness of our outward and inward relations. This is the true laughter and happiness of the heart of being, that is yet to fill every human heart with its immeasurable and immortal joy.

## INTERPRETATION XLIII

## ENTERTAINING ANGELS

### CHAPTER XVIII

1. And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
2. And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,
3. And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:
4. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:
5. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.
6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.
7. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.
8. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.
9. And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.
10. And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

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11. Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13. And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14. Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And the LORD said, Shall I hide from Abraham that thing which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23. And Abraham drew near, and said: Wilt thou also destroy the righteous with the wicked?

24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26. And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

28. Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29. And he spake unto him yet again, and said, Peradventure there

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shall be forty found there. And he said, I will not do *it* for forty's sake.

30. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31. And he said Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

BELIEF in the historical verity of such scenes as the one before us, is fast falling out of the intellectual life of the world. But this falling out is only preliminary to their falling into the life of intelligent consciousness. Abraham under the shadow of a friendly oak in the heat of the Syrian day, is an eternal verity in the landscape of the spiritual evolution of mankind. Is this heroic figure, simply an old Bedouin Sheik, sitting calmly meditating at the entrance of his tent, as he listens to the jingling of the bells of the camels, the bleating of the flocks and the shouts of his tribe? Still do such sights appear. Still do such men dream dreams and see visions. The thought of God is as near to them as the pulsations of their own hearts and as prominent as the shining stars of a Syrian night. Still are some of them grandly simple and heroic in their lives. Yet all the sheiks together that ever ruled a tribe or carried a spear, do not make one Abraham. This friend of God will never be truly known, until we ourselves in the strength and heat of inward thought, sit beneath the wide-spreading boughs and grateful shade of the strong tree of revelation. This is the tree whose height reaches unto heaven, and the sight thereof to the end of all the earth. This beautiful scene, instead of being a fact of material history or a pleasing fiction, is a spiritual reality of the utmost import to all the world. Nothing

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outranks revelation in its value and import to all. Without the renewal and expansion of the living vision, there can be no fulfilment of the mighty hopes that have nourished the root-making period of the human race. Underlying this vision of the entertainment of angels, are most important laws. Abraham recognises that they have come to him for rest and refreshment. This prompt offer of hospitality concludes with the words, "for therefore are ye come to your servant." If God cherishes man, then man in turn cherishes God. The life of the spirit in man is not more desirous towards God, than the life of the spirit in God is desirous towards man. The mighty host of the embodied forms of truth, long to be with us both to communicate and receive delight. The first essential of vision is repose, in the strength and freedom of the mind. There must be no self-interest and no prejudice in favour of any material system of worship. There must be the long and fixed inward habit of mentally and consciously looking and listening for direction and knowledge, not from others but from the inward voices of the Living Word. Abraham is the life of the spirit, that has already, in man, become an established sense of hearing. For such a realisation time is an important element. So many are too much occupied in countless ways to have quiet and strength of thought to give to the inward life. To sit in the opening of the tent in the heat of the day, is to be quiet and introspective, not with fatigue but with the utmost strength of mind. Every faculty must be alert and yet there must be the perfection of repose. This comes to one, only after much stilling of the clamourings of the flesh and divisions of attention between material and spiritual values. The language used in this narrative fails to make any clear distinction between the three men and the Lord. The terms are used as synonymous. This is because we have to learn to know the Lord, both as one and many. God comes to us in countless forms. It is important to recognise in dream and

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vision that we are speaking with the Personal and the Living God. This is an essential step in spiritual growth. To give to these a lower status is to fail to receive them with the dignity and reverence they deserve. Three is the number of the Spirit of Knowledge, and this number implies that the vision is with knowledge of its divinity. The first thing in the reception is the washing of weary feet. This is the refreshing of the understanding. The next step is the securing of the co-operation of Sarah, in making three measures of fine meal into cakes and baking them upon the hearth. This is the help of intelligent self-consciousness. The Eternal Mother must co-operate with the Eternal Father. The fatted calf, tender and good, is the spiritual meaning of the earlier states of revelation. This is also the meaning of the butter and milk. These are the light, smoothness and amiability gained from the spiritual light and life of revelation. It is only at the return of the year, or the return and expansion of the vision, that the inner consciousness is made the fruitful mother of the pleasure of divinest knowledge, between the heavens and the earth. After long absence of such life and knowledge, it is hard to believe in its realisation. The spiritual consciousness in the human, even in its holiest experiences, often plays hide-and-seek with itself, doubting first and then denying its own doubts. This is Sarah laughing and yet denying that she laughed. At first such laughter is but a flash of joy on a background of sorrow, but the divine yea beats down the human nay. Those who receive and welcome the new also love the old. Among those who live under religious excitement from without, and are hedged about with selfish reasons, to maintain the established ideals, there dwells Lot—the veiled, the true Spirit of Labour and devotion to truth. Surely in this change that is impending between veiled and open knowledge, there is danger of haste and of destroying that which is righteous with that which is sinful. In the divine law no other

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kind of destruction is ever proposed than of unrighteous or one-sided states of intelligence and consciousness of being. This quality of life and knowing shall be searched out until there shall be none. This natural care and tenderness of Abraham for the people of Sodom, is the feeling of hesitation many have in advancing the new, lest in doing so they set aside what is still potent for good. But there is no just ground for this fear. As long as evil or partial things are necessary there will be sufficient. The old forms will live as long as they are useful, no matter how earnestly we strive against them. The more man in spirit communes with God, the more does he discover of the divine sweetness and tenderness towards the things that are to be destroyed, as well as for those that are to be preserved. The more any man knows of God, the larger are his sympathies for all the countless forms of faith and worship. Those who would destroy and make haste to change, are of the same limited spirit as those who would uphold and cling to what is near to its end. The radical and conservative are very much alike, only one is prejudiced in favour of the old and the other equally prejudiced for the new. The wise householder and citizen of the republic of God brings forth things both new and old. The sparing of Sodom for ten righteous is the sparing of any state of religious life, no matter how external it may be, as long as there is any religious light in it, together with the sense of God in revelation. But when revelation is appropriated as literature and religion confounded with intellectual culture and purely natural refinement, it is time for the withdrawal of the Spirit of true Labour from such a state. The heavens must open and the fires of revelation mingled with the brimstone, the fire of the earth, the strength of man's intelligence, must destroy these empty or wholly one-sided states of consciousness. While the earth wants the heavenly life, it wants its own also. It is jealous for all its children and products. Our Mother is also pitiful and compassionate.

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There is the voice of Sarah as well as of Abraham in this prayer for the people of Sodom. Heaven is not more merciful than earth. The patience of humanity is wonderful. The history of our world deserves to be written in the heavens, and is there written. We shall yet know and value the divine in the human, as well as the human in the divine. If humanity has a divine side, God is also human. The sweetness and abundance of the humanity of God is past all description. He is even more human than man, for in Him all the tenderest sympathies, traits, and modes of affection and mutual pleasure that prevail among men, are multiplied beyond our capacity to measure the sum. Those who entertain angels shall find them more entertaining than all other company.

## INTERPRETATION XLIV

## RELIGIOUS EXCITEMENT

### CHAPTER XIX

1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4. But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5. And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6. And Lot went out at the door unto them, and shut the door after him,

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7. And said, I pray you, brethren, do not so wickedly.

8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11. And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13. For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Oh, not so, my Lord:

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20. Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

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22. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. But his wife looked back from behind him, and she became a pillar of salt.

27. And Abraham gat up early in the morning to the place where he stood before the LORD:

28. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31. And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36. Thus were both the daughters of Lot with child by their father.

37. And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38. And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

SODOM—place of lime—is a state of excitement produced by external means. The mere physical thing

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called sodomy, of the male animal seeking the male instead of the female, is of no consequence save as a symbol. Such reversion of the natural law is on the animal plane one of nature's redundancies. Life is charged with such an abundance of desire that the regular channels are incapable of holding it. There is a state of mind that would be ignorant, rather than know that such animalism persists after the human form is reached. This of itself is a part of the same remainder. The mind that is ashamed to know anything that is, is influenced by fear and mistrust of its own instincts and natural cravings. Sodomy, in the spiritual sense, is a state of excitement that is produced by the violent friction of mind upon mind through the material interpretation of revelation. It is also the mere craving for knowledge without life, or the lust for life without knowledge. There is this fault in consciousness as well as in the intellectual life. One is Sodom and the other Gomorrah—fissure or submersion. These are states that must be burnt out of religion by the fire of the heavenly intelligence mingled with the brimstone or phosphorescent light of the earthly intelligence. There is, however, a time when even such excitement is productive of good. Many of the greatest streams of religious life have had their start on this low ground. The depression of the Dead Sea and surroundings, the supposed site of these cities, is the lowest beneath the level of the sea on the face of our planet. Yet this very ground is most potential in its fruit-bearing power. When well watered, finer fruits and vegetables can be produced there than on any other spot in the world. So in the spiritual sense this ground of excitement is so rich and potential that Lot—the veiled spirit of Labour, long makes it his chosen abode. The spirit seeks to govern and turn these mighty upheavals of religious revivalism and spiritual excitement into beneficent results. But the day comes when this quality of religion must be rejected and

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destroyed. The labour of the spirit must be withdrawn and the fulness of life be taught and trained to flow through the fulness of knowledge. Intelligence and consciousness must minister to and satisfy each other. For this purpose the angels, or living forms of truth, enter Sodom, and by persuasion are received into the house of Lot. Here they are entertained with unleavened bread. Leaven is a ferment, and symbolises corruption. Unleavened bread corresponds with pure knowledge gained by labour. To entertain the angels with unleavened bread is to receive revelation into a mind rich with incorruptible knowledge. By long labour the meaning of the Spirit has been separated from the outward form and appearance. But there is, in the lowest state of religion, a fierce craving for experience of dream and vision in ecstasy and knowledge of hidden things that has no basis in any true desire for mental or moral improvement. The angels come to Lot that they may be delivered from this evil. When the men of the city press upon Lot he offers his two daughters for the saving of the men, "for therefore came they under the shadow of my roof." These are as yet unknown states of consciousness, though outwardly they are represented as the wives of men of the city. Religious excitement is allied to the true consciousness of the spirit in mind and body, and yet knows it not. Man under excitement often scorns and threatens injury to the Spirit of Labour. This is the threatening of evil things against Lot by the men of this city. But when labour is withdrawn inwards, by the protecting power of the angels, those who would gain such experience under lust and excitement and with scorn of patient labour, are speedily smitten with blindness, so that they weary themselves in vain to find the door of entrance into the embodied realisation of the heavenly life. Notwithstanding the nobler Spirit of Labour warns man of the evil of this way, he clings to this unreasonable expecta-

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tion. But God having respect unto Abraham, the life of revelation, saves Lot. The labour of the spirit is drawn out of the things and methods of religion that have served their turn. There comes a time when, if we would live the higher life, we must forsake these low and ignorant ways of excitement, stirred up from without, by fervent appeals to man's craving for the marvellous or supernatural. If, seeing the nobler ways of personal freedom and the slow growth of character and knowledge by labour and obedience, our consciousness shall yet cleave to these lower ways, in strong desire, it will become a pillar of salt. Salt is the symbol of matter. When consciousness is a pillar of salt, man is acquainted with the forms and ceremonies of religion without knowledge or enjoyment of their deep inward delight. Remember Lot's wife. Lot is permitted to flee to Zoar—little—because it is a little city. The consciousness of personal obedience is small at the beginning. There is but little room for excitement here. But leaving this refuge from fear, Lot takes shelter with his two daughters in the mountains, living in a cave. These mountains are the heights of vision. Here man is intoxicated with the life and joy of revelation, in advance of knowledge or understanding of its meaning. Out of this condition of consciousness in mind and body flow two separate streams of life. One is called Moab—water of a father, and the other Ammon—a fellow-countryman. One is the intelligence renewed and enlarged without consciousness, and the other the consciousness increased without the intelligence. These two peoples of Moab and Ammon play prominent parts in this mighty drama of the unfolding life of God in the life of man. This one-sidedness long divides many of the organised activities of religion. These two will continue until the heavens and the earth, the spiritual and the natural, shall draw to each other, and in the wholeness of their united life make an end of all wickedness or one-sidedness.

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## INTERPRETATION XLV

# ECCLESIASTICISM

### CHAPTER XX

1. And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2. And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3. But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

4. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5. Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

6. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart: for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7. Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11. And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12. And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

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14. And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15. And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16. And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.

17. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children.*

18. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

GERAR—circle—is the visible or organised state of religion. This is in Philistine land—the land of strangers. In these writings this is Ecclesiasticism—the state in which the living forms of truth are unknown. This place is between Kadesh—the sacred desert of the wandering, and Shur—black. It is a state of mingled darkness and light. It is not the light of revelation nor altogether the darkness of its absence. Abimelech—father of the king—is that state of intelligence that comes before and prepares the way of the king, the understanding that has command and power over the Heavenly Host. This story concerning the presentation of Sarah as sister instead of as wife—so like the one before, concerning Egypt, is no mere repetition—begging the pardon of the higher critics. A new school of interpretation has risen that claims to find in these writings evidence of a kind of patchwork of different writers, with different ideals put together in a final form by an editor, who selected according to his pleasure from these various independent sources. Such a repetition as the above—and the one to follow, concerning Isaac and Rebekah—are explained as various renderings of the one story. The amount of ability and learning that has been devoted to this theory and its illustration is very great. The champions thereof are scholars of such high repute and influence in ecclesiastical circles that the doctrinal



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opposition to this theory, though strongly fortified by religious feeling, and ofttimes vehemently expressed, has been but little heeded. The great cyclopedias and leading universities of Europe and America, are now almost wholly dominated in exegetical study by this so called higher criticism. There is no need to be afraid of the true meaning of the Bible from this source. One of the best things to be noticed in these days, is the great attraction that biblical studies have regained, from men of unquestioned intellectual power and scholarship. Mixed with all this advanced criticism, there are gleams and flashes of true insight into the value and majesty of revelation as a whole. These are sweeping up and casting out many of the wornout dogmatic and materialistic ideas of the past. When the voice of the living truth shall reach them they will be able to say, "In the integrity of my heart and innocency of my hands have I done this." Nevertheless, revelation is more than what they think. The voice of God will say to all such, "Behold, thou art but a dead man, for the woman which thou hast taken: for she is a man's wife." The secret meaning of these writings can only be known in the conscious intelligence that is married to the actual hearing of the Living Word. While such study and criticism is lawful, man will not even know that he does not understand, save through the coming of God in dream or vision. When this day arrives Philistinism or Ecclesiasticism shall even rejoice in the Living Word instead of the dead letter. The Church will yet throw down the last barrier between man and the fulness of life and knowledge. Those who have in their labours sent and taken our divine mother,—conscious intelligence, and separated her from her Lord,—the Spirit of Revelation, have exalted the sister but wronged the wife. While in some things leaving too much to God, in others they have taken too much upon themselves. In this state they are but as dead men. However much man may strive in the flight of imagination or by burning the midnight oil, to reach

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the Tree of Life, he may not do so until he knows that the intellectual consciousness belongs by divine right to the actual hearing and reception of the embodied forms and angel messengers of the thoughts of God. As long as this is an innocent fault, man is not sinning against God. Because man is innocent in this period of separation of consciousness from her true Lord he is not permitted to injure himself by touching the central secret of her divine life. The perfect union between the heavens and the earth is impossible, save in perfect freedom and faith in present revelation from the many forms of the Living God. When the workers in the ranks of ecclesiasticism shall receive and be obedient to the heavenly vision and so restore Sarah to her rightful Lord, the church will enter upon a new and wonderful period of fruitfulness. Abimelech would justify himself and put the blame upon Abraham, declaring,—such things ought not to be done. This claim, that appearances ought to be one with substance, and that all the truth of existence ought to be seen on the very surface of revelation, is one of long standing and frequent making. The idea that the scriptures can have a double meaning, seeming to be one thing when they are quite another, is often held up to ridicule and treated with scorn of severe moral censure in ecclesiastical circles. That revelation is a work of literature to be treated in all respects as other literature, is peculiarly flattering and gratifying to human pride and egotism ; yet, however innocent this assumption may be, spiritual deadness and unfruitfulness will continue upon the church just as long as it remains. But even this has its value. It is like summer tillage ridding the land of weeds and opening the way to the great discovery, that our Consciousness is the lawful wife of Hearing in revelation. This is also a man because it is the life of God descending into the life of man. Abraham is a prophet because this is the promise and potency of the future and immortal state of truth. In such reception are the seeds

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without which our intellectual consciousness must remain unfruitful. This fault and deadness in Abimelech and his wives is put away by restoration and a gift of a thousand pieces of silver. Silver is the symbol of understanding. The ecclesiastical labours of the past have increased the treasures of silver. When this shall be given as a covering to the eyes of the living vision, the earth or intelligence of man will be restored to its true relation to the heavens, the life and power of revelation. Then will these living forms within give life to the forms of men without. These are the true nourishers—the Lares and Penates of every hearth on which glows the fire of holiest devotion. Without these and their intimate companionship no one can know with intelligence and reality the voice of the Living God. From this intercourse are to come the germs of the mighty life and increase to which our hearts have so long aspired. The discovery made by Abimelech is the one most needed in our world. This mighty Host of the Heavens is even at our doors. We have but to give them the recognition of their true relation to God and man, and lo! all our barrenness will cease and all our fields will bring forth with an undreamed of abundance, in all that gives strength to the mind and joy to the heart of man.

## INTERPRETATION XLVI

## LAUGHTER AND TEARS

### CHAPTER XXI

1. And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

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4. And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5. And Abraham was an hundred years old, when his son Isaac was born unto him.

6. And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

7. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8. And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11. And the thing was very grievous in Abraham's sight because of his son.

12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13. And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15. And the water was spent in the bottle, and she cast the child under one of the shrubs.

16. And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22. And it came to pass at that time, that Abimelech and Phichol

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the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

23. Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24. And Abraham said, I will swear.

25. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28. And Abraham set seven ewe lambs of the flock by themselves.

29. And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30. And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31. Wherefore he called that place Beer-sheba; because there they sware both of them.

32. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33. And *Abraham* planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34. And Abraham sojourned in the Philistines' land many days.

THESE two are often very near to each other. The chapter opens with laughter and feasting, and swiftly glides into grief and tears. The joy of one ofttimes makes the sorrow of another and the sorrow of one the joy of another. The fountain of our laughter is very near to that of our tears. In our strongest emotions we laugh until we weep and weep until we laugh. Great sorrows have in them an element of happiness, for they make us feel, and to feel deeply, even in grief, is better than the dullness of the life in which nothing happens. The depths of our life are associated with religion. It is impossible for us to feel so deeply about anyone as it is for us to feel concerning the well-being of our race. The world tragedy, in which we are all

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involved, is the nature of existence. The mighty heavens, the great mystery of whence and whither, press upon us, smiting and challenging us to the combat. The heavens that are not clean in God's sight cannot be clean in man's. The earth that does not fully satisfy man cannot satisfy God. We ask that the things we see be a perfect mirror of the infinite love and wisdom in which we believe. Nothing short of the perfect relation of intelligence and revelation in their adaptation to the perfection of our race will ever fill our hearts with the divine, immeasurable laughter of the Gods. No man can suffer or rejoice alone. No one ever greatly wept or laughed for himself. In these great emotions someone else is always involved. Emotion can never reach the measure of its greatness save in the fellowship of our mother, the cosmic consciousness. Isaac—laughter—the child of Sarah, is of this lofty strain. This is the vast, abundant life to which all must come. "God hath made me to laugh, so that all that hear will laugh with me." What I know all shall know. What I feel all shall feel. This is life. This is the life to which all are destined by the Eternal Purpose that cannot be turned aside. Though the world wait long for this yet it shall come. It is the child of old age. It is regeneration. It is the renewal of the world's youth. It is the beginning of a new era in religion. Abraham has reached to the measure of one hundred. This is Light in Light, with the Unmanifest in Revelation and Knowledge. Isaac is circumcised when eight days old. This is the number of Holiness. When this knowledge is complete it must reveal the mark of the spiritual in the natural and of the natural in the spiritual. Upon the joy of the new comes the sorrow of parting with the old. The knowledge born of Hagar—flight, or revelation in a mystery—mocks at that which is born of Sarah, or revelation with conscious intelligence of its meaning. The part derides the whole. Those who know revelation only through strife cannot

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comprehend those who have found the way of peace. Hagar is the bondwoman. She is that consciousness that has been a captive. Here man sees and hears and writes pleasing visions without understanding. Sarah is the consciousness that both receives the vision and comprehends it. For long she is unfruitful, while the world belongs to those who have been devoted to the things heard of God without comprehension. As Abraham is the father also of this child, it is grievous to send away Hagar and Ishmael. Yet it must be done. The seed of Abraham must attain to the name or character of revelation received with knowledge and understanding. Though our affections have long been centred in the mighty experiences and words of revelation beyond our comprehension, we must part with this incomplete, one-sided order of consciousness. These separations are the real tragedies of life. These tears of Hagar in the wilderness are balanced with the divine laughter in the heart of Sarah. In the wilderness of the uncultivated state of revelation the water of refreshing is soon all spent. The things heard of God without understanding seem ready to perish. The crying of Ishmael and of Hagar is the cry of humanity still clinging to the former things, and yet feeling them gliding away. This is right. This clinging must grow stronger. We must grasp them and hold them in our hands until the universal life is found in them as well as in the things that are coming. The way to the new is through the best use and largest comprehension of the old. Arise, lift up the lad, and hold him in thine hand. Exalt revelation even though it be a mystery. Study it. Search the scriptures of other days. Cleanse the former things and these shall open the way to the bright things to come. This child is also to be a great nation, a mighty force in the evolution of the life of God in the life of man. Twelve princes shall he beget. Each of the sacred twelve shall be known in part. There is the life-giving water of consciousness

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in the inner meaning of revelation. The wilderness in which Ishmael is to dwell is called Paran—full of caverns. Here are many hidden and secret things. Jewels are growing in the dark that are yet to shine in the light. All the struggle and strife of Ishmael is the preparation for the laughter of Isaac. It is at this time that there is both strife and reconciliation between ecclesiasticism and the operation of the spirit in revelation. The days come when the church seeks a covenant with this mighty spirit. Ecclesiasticism grows feeble. It feels the end drawing near. It sees that the future belongs to revelation with intelligence. Abimelech disavows all knowledge of any intention to take away the well dug by Abraham. Phichol—mouth of all—is the voice of authority. This is the public mouth. This must be brought into a friendly league with the principle of individual hearkening and direction from God. With the flocks and herds of the living forms in revelation are seven ewe lambs, that are to witness that this well of the seven has been dug by Abraham. Those are the seven degrees of consciousness of the Elohim. The future growth of the consciousness of God in man will establish the true nature of revelation. The operation of the seven rising from octave to octave and finally reaching to the full compass of harmony between heaven and earth, will bring religion into a state of freedom in association of each in all and all in each; of man in God and God in man. Then will the face of the covering of mystery be removed, and all our tears be washed away in the gladness of universal joy. Then will our consciousness be that of our Mother and our comprehension that of our Father. In the mutual felicities of the heavens and the earth we shall know the fulness of knowledge and life.

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## INTERPRETATION XLVII

# KNOWLEDGE OF ALL KNOWLEDGE

### CHAPTER XXII

1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

2. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

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14. And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15. And the angel of the LORD called unto Abraham out of heaven the second time,

16. And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21. Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24. And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

THE Sacred Twelve born of Discernment and Counsel.

| NAME | MEANING | GIFT |
|---|---|---|
| Huz | Firm | Illumination |
| Buz | Contempt | Law |
| Kemuel | God stands or rises | Truth |
| Chesed | A destroyer | Love |
| Hazo | Vision | Obedience |
| Pildash | Flame of fire | Prayer |
| Jidlaph | Melting away | Discernment |
| Bethuel | Dweller in God | Sight |
| Tebah | Thick or strong | Hearing |
| Gaham | Blackness | Touch |
| Thahash | Reddish | Desire |
| Maachah | Depression | Labour |

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There is, of all things to know, one supreme thing. This is the mutual relation and the perfect adaptation of the heavens to the earth and of the earth to the heavens. Such knowledge is born of the cosmic consciousness in relation with the sensible and intelligent hearing of the instructions of God, by the means of the Celestial Host that live in trance and vision. When man shall realise this knowledge, his whole nature will be flooded with joy and perfect confidence in the order, beauty, and majesty of existence. This knowledge, of all knowledge, must be married in consciousness to the life of all life. This is the offering to the Lord, the development of God's life in man, by Abraham, of his only son. Every offering made to God is either some spiritual or material contribution, in progress towards the realisation of the combined heavenly and earthly intelligence and consciousness of being. The supposed sacrificial offerings of the material interpretation of these writings, are merely symbols. The day was, in the evolution of natural life, when the only way man could express his dumb and inarticulate yearning towards the Infinite, was to offer up the life of some typical bird or beast, as a tangible or visible picture of a thought or feeling, otherwise inchoate and incommunicable. Revelation simply takes these former acts as language for its mighty truths. These are given mysteriously, so as to cause man to search, and by searching to elevate himself. The life of the heavens that through fellowship with the consciousness of earth has evolved the true harmony and pleasure of knowledge, is required to make this contribution to the improvement of the world in the mount of Moriah—the Lord will provide. The great things we know and feel are with us, before we know how to give them such perfect expression as will render them intelligible to the understanding of others. Though we have heard and felt, yet we can describe only in some happy moment, when the deep inward life shall reach to the equal fulness of all comprehending precision and beauty of speech. However

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good our intentions may be, to make this contribution to the world life, we can only do it on that elevated plain of expression described in the words—the Lord will provide. All great speech has been of this nature. Man has done his best to prepare for the opportune moment and then relied upon the Divine Aid for the form of utterance. To rise early in the morning, is to be intellectually alert and ready. To saddle the ass, is to embrace and gird up our consciousness as a companion to our intelligence. To cleave the wood and put it in order, is to make careful division and to put the things in rational order of which we would speak. To take two young men of our servants, is to arm ourselves with memory and foresight and then to leave the rest to circumstances and the help of God. Every great stream of eloquence and contribution of life and knowledge by which the race has been enriched, has been subject to this general method. When the mount of inspiration is reached, man leaves the young men below, while he goes forward to worship. Self-consciousness fades away or stands afar off in the influx of possession. The prepared knowledge now rests upon Isaac; the deep inward knowledge that has not yet found visible expression. Man would give this beautiful child to the life of God in the world, and yet does not know whether he will succeed or not in completing the offering. Though the will is there, the inspiration that is looked for, may not be sufficiently strong for the full achievement of the purpose. There is the innocent naive recognition expressed in the words: "Behold the fire and the wood: but where is the lamb for a burnt-offering?" This innermost life of knowledge is too innocent to be self-conscious of its destiny. Man long desires to do better than he knows. How many have been ready to give of their best in word of instruction to the world, and yet have been uncertain as to whether they could attain to its achievement. How far our happiest performances fall short of our ideals in the first dewy freshness of their inward conception. Though

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we ask ourselves, "Where is the lamb?" yet we must be content with believing that the Lord will provide. To bind Isaac, is to strongly embrace and compass with our utmost strength of resolve the offering we would make. To take the knife, is to be ready to search and to give of our very life of most inward joy and strength for the good of all the world. It is to do our best while at the same time relying on the divine augmentation of all our powers. But even when we would give this perfect thing our hand is stayed. When we would reveal the secret of secrets, we find that our words are inadequate to make our thought perfectly luminous to the understanding of others. When we are thus kept back in our purpose, we have to be content with the offering of the ram that has been caught by its horns in the thicket. The horns of the ram are turned inwards. This thicket is that of the letter that conceals the inward sense. No form of speech will ever be perfectly adequate to reveal God to humanity. The Living God must be revealed in the whole act and perfection of human life itself. The noblest presentation of knowledge will be the very incarnation of the life of God in the life of man. But because the conscious hearing of the voice of God would give of its knowledge of all knowledge to the cause of progress, God has chosen this very spirit of devotion and surrender in the individual, to the good of all, to be the medium of divinest blessing to the world. The apprehension and communication of some measure of the mutual relations of revelation and intelligence has been the moving spirit of all progress. This is the gate of God through which the Divine passes outward into the human. But this knowledge is not yet full grown. It is but a lad. It will be in the spirit to give this life to the world, before it has completed its growth. Yet is this willingness the forerunner of the deed. It is a true ideal and yet will reach to the real. That which is purposed on Moriah will be achieved on Calvary. This is God's own purpose. Here God can only swear by Himself, because there is nothing greater than

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this. This is the means through which the life of God must pass over into the life of man. The visible is to become the perfect expression of the invisible. This knowledge of all knowledge is to grow and expand in its offspring, until it shall include everything that is natural as well as everything that is spiritual. The altar built here is called Jehovah-jireh—in the mount of the Lord it will be seen. Here man shall see truly. Here shall be seen the whole perfection that is to be, when time shall come full circle with eternity. That which is seen here, but waits the fulfilment of the further co-operation of the spirit in time between man and God. Abraham returns to Beersheba—well of the seven. These are the seven spirits of God which in the depths of consciousness continually nourish the life of God in the life of man. The spirit in time must bring together the unity of spirit and body in knowledge, with that of soul and mind in life. The drawing together of mind and soul is the alliance between Nahor—piercer—the power of Discernment, with Milcah—counsel—the soul division of consciousness as realised in goodness. Here, as the diagram reveals, is also the sacred twelve. Eight are born of Milcah and four of Reumah—pearl or coral. Reumah is a concubine, and so implies a state of consciousness not yet fully married. As a pearl is the product of suffering in the deep, and coral the slow accretion and building up of islands and reefs by a tiny insect in the sea, so is our mental consciousness the slow product and growth of time in labour and suffering, for the revealment of hidden things. Our heavenly joys and sorrows are both working together for the development of our dual life, inclusive of heaven in earth and earth in heaven. The Illumination of this turn of the mystic wheel, is firm. The Law, of the relation of soul and mind cannot change. There can be no perfection of moral beauty combined with intelligence without labour and suffering. Time is as essential as Eternity. This

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Law is contempt. It is indifferent. It waits without pity or change. In this Truth God stands. From this point all things proceed and then return. Love is called a destroyer. It rages against wrong. Obedience to-day gives vision of further knowledge to-morrow. Prayer is a flame of fire. Discernment is a melting away of every obstruction. Sight dwells in God. Hearing is strong. Touch is full of mysterious but hidden power. Desire is reddish, being more of life than of knowledge, while upon Labour rests the burden and final perfection of all. To Bethuel—dwelling in God, or light in discernment—is born Rebekah—a rope with a noose—denoting captivity in the very force and structure of her life. She is the life of all life who is yet to be wife to Isaac—the knowledge of all knowledge. Life will then throw off its captivity to itself and become the willing and self-giving bride of knowledge. While man is rising up to God in knowledge, life is growing apace, and in preparation for the abundant reward and compensation of all our toils and sorrows in the travail of the spirit in time, by the completeness of man in God and God in man.

## INTERPRETATION XLVIII

## TIME AND ETERNITY

### CHAPTER XXIII

1. And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2. And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4. I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

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5. And the children of Heth answered Abraham, saying unto him,

6. Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7. And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9. That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field: for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11. Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12. And Abraham bowed down himself before the people of the land.

13. And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14. And Ephron answered Abraham, saying unto him,

15. My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17. And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18. Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20. And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.



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THE relations of these two need a clearer understanding. Neither could be conceived without the other, any more than a stick without two ends or a here without a there. After having known here and there, we can reach to a state of conscious intelligence in which we shall be both here and there and everywhere. It is only through the experience and education of Time that we can live in both Time and Eternity. All man's earliest experiences in the eternal things lacked the sense of time and of order and relationship. Those who fell out of the here into the there forgot all about the here. This is to dream without knowing you are dreaming, to be entranced without realising the objective with the subjective. Beautiful as such abandonment and submersion into consciousness without intelligence may be, and indebted as we are to it for many precious and beautiful things, for all to enter and remain in this dimension, would be to turn the world into one vast lunatic asylum, without a keeper. It is through the necessity of time that these great spirits and divisions of consciousness are subject to death. Each must lose its separate and eternal or mortal form, before the mortal can be clothed with the immortal, or the mortal be transformed into the character of the immortal. This is the meaning of the death of Sarah. Consciousness undergoes many changes. The students of history come across various strata in the great mythological periods of our race. The outward and inward forms of being have experienced several distinct periods of intercourse with each other. The death of Sarah is the end in intelligent consciousness of one of these periods. She has reached to the value of one hundred and twenty-seven. This is Light in Light; Revelation in Revelation; and Wisdom in Knowledge. This expression from the Eternal having become one with life in Time, the spirit is separated from the form. A new and larger dimension of Knowledge and Life are to have place and time for development. Time must be sown with all that is Eternal. Sarah dies in Kirjath-arba

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—city of four, the same is Hebron—conjunction. This is the city of the fourfold consciousness and of the conjunction between Time and Eternity. Here is the sepulchre called Machpelah—a doubling—bought by Abraham of Ephron—strong, son of Zohar—nobility, one of the children of Heth—fear. Heth is the outgoing of love in desire, on the Canaanitish or low plane of religion in the gift of the law. This is a condition more of the fear and terror of the power of God than of love and intimate friendly intercourse. The strongest and noblest in the low and mercantile state of exchange in religion, is the free and liberal spirit that gives encouragement and reception to all kinds of knowledge. It is necessary that revelation and its relation to our intelligent self-consciousness find such generous reception. All of Eternity must be drawn outwards into Time and all of Time inwards into Eternity. The first to own this conjunction and cave of the doubling of all things, is the liberal spirit that is the best product of the low state of exchange in religion. This is the union of intellectual culture and knowledge with what is hidden and mysterious in religion and revelation. When man first takes interest in the cause of revelation, mythology, folk-lore, etc., he arrives at many erroneous conclusions. He offers this sepulchre without price. This is to give welcome to the beautiful, but dead form, without understanding its relation to the universe. This may not be. Ephron must receive the price, four hundred shekels of silver. Silver is the symbol of understanding. Hearing will give understanding to those who will give place in Time to the operation of separating the form of utterance from the Living and Eternal Substance of Consciousness. Free and sincere hospitality in this direction is the only way to gain mighty understanding in the meaning of revelation. The dead that enter here shall live again. Everything planted in the conjunction of Time and Eternity has in it the potency of the immortal life, when the two shall become as one.

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The period of separation between our intelligence and consciousness of the living forms, though one of sorrow, is still pregnant with mighty results. In all this great period, when this sepulchre of the doubling has passed as a possession to the Spirit of Revelation for its outward forms that are no longer one with life, Time is at work devouring the form and gradually setting free the Eternal Substance of its inward meaning. It is only by this age of separation and sorrow that mankind is being educated for the final and everlasting espousals between the heavens and the earth. All great things are connected with difficulty in the beginning. Many shun this effort to know the inmost as well as outermost nature of all things, because it has led many into erratic modes of living and others to insanity. As well refuse to send children to school because of the blunders they make in the first steps of knowledge. All the erratic divergencies from the straight path and insanities associated with religion, are but as the discords of a child at the first touch of an instrument, compared with the sublime harmonies to be evolved therefrom by the hand and soul of a great musician. When we have gained possession of God and God has gained full possession of us, all the vast labours and sufferings of Time in many lives and under many conditions, will be as nothing in comparison with the mighty results. This end of consciousness to one period of intimacy between the heavens and the earth, is the preparation in man for its larger and more abundant realisation in the full union of Time and Eternity.

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## INTERPRETATION XLIX

# LIFE OF ALL LIFE

### CHAPTER XXIV

1. And Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

2. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3. And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6. And Abraham said unto him, Beware thou that thou bring not my son thither again.

7. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

11. And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

12. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13. Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

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14. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16. And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23. And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24. And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26. And the man bowed down his head, and worshipped the LORD.

27. And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

28. And the damsel ran, and told *them of* her mother's house these things.

29. And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

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31. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33. And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34. And he said, I *am* Abraham's servant.

35. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38. But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39. And I said unto my master, Peradventure the woman will not follow me.

40. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41. Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42. And I came this day unto the well, and said, O LORD God of mv master Abraham, if now thou do prosper my way which I go:

43. Behold I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44. And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare

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unto him: and I put the earring upon her face, and the bracelets upon her hands.

48. And I bowed down my head and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50. Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51. Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54. And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55. And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57. And they said, We will call the damsel, and enquire at her mouth.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65. For she *had* said unto the servant, What man *is* this that

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walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66. And the servant told Isaac all things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

As there is a Knowledge of all Knowledge, so is there a Life of all Life. True knowledge must be supplemented with true life. While Abraham is the Spirit of Revelation in man, as Hearing with conscious intelligence—so is Isaac—the Spirit of Knowledge, as touch, or fellowship, between spirit and body. This must be a fact both of knowledge in the mind and of bliss within the soul. Eliezer—God is help, the servant of Abraham, is the consciousness in man of help from God previous to such Knowledge and Life. Eliezer is pledged to bring a wife to Isaac from his master's kindred by placing his hand under the thigh. This is to touch the secret parts. It is those who have touched the secret meaning of revelation who are pledged to bring this order of Knowledge and of Life together. Life of this character alone often leads astray, holding us captive to its beauty and pleasure, and neglecting the labour to know and understand its inward meaning. Rebekah means a rope with a noose. This is the life that has in its very construction the power to make captive. This is the captivity that must be made captive. Man must learn amid the living forms of eternal life and beauty to see and question. When knowledge has begun to dwell by Beer-lahai-roi—the well of the Living Ones—man must no more seek life apart from knowing. If the woman will not come, Isaac is not to be taken to her; and this failure exonerates those who remain faithful to the Spirit of Knowledge. But when Life is sought as the bride of Knowledge there can be no failure.

Rebekah at the well and her sweet gracious reception to the old man asking her for water, and his ten

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camels in the vivid beauty of an eastern sunset is one of the world's most popular Bible pictures. It is thoroughly eastern in all its accessories, and true to its spirit of instant and cordial hospitality. It is also eastern in the deep sense and pathos at the discovery of kinship. While hospitality to strangers is a leading trait, the sense of kinship is next to that of religion in all the east. So close does this lie to religion that it is hard to tell when the one ends and the other begins. Let no one feel afraid that to lift up these pictures from the material to the spiritual is to impoverish the world. Instead of being less real, all these tender scenes are to become more real. Instead of being solitary instances of beauty on the page of time, they are to be made possible in any life and in any place. The beauty of tenderness and affection, the most refined and graceful manners and lofty courtesy, the sweetest intercourse and mutual delight of which man can have delight, are all to be found in this communion of the saints of the Celestial Host. Nature has many a cup of pleasure in life. To be seated with kindred and dearest friends by the hospitable board; to have enough and to spare; to receive good news from the absent; to talk of the blessings of prosperous increase of the years that are past; to bring forth precious things long treasured; to give gifts and to receive; then is the enjoyment of life most rich and strong. Yet the fullest draft of pleasure man can know in nature, is as water to this true wine of conscious intercourse among our spiritual kindred.

The prayer offered by the servant of Abraham and its striking answer in the conduct of Rebekah holds the most precious thought in this beautiful picture of heavenly intercourse. This asks that the one chosen for wife to Isaac, of the women who come out to draw water, may be the one who shall answer his request for water with the words: "Drink, and I will give thy camels drink also." The camel is the type of the self-will and endurance of the natural man. It is one thing to satisfy the spiritual

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nature, and quite another to satisfy both the spiritual and the natural. This is the test of the Life in Revelation fit to be the companion of right Knowledge. The natural man is hard to satisfy in these matters. The intellect that has journeyed far and wide and browsed long upon the thorny shrubs of the desert of the letter, and the dry provender of former harvests, will be slow to be satisfied with the most beautiful vision. If the seeker after life finds the life God has purposed, it must be its own surety in its capacity to satisfy the largest thirst of the natural as well as of the spiritual man. This is the test by which Rebekah is judged and chosen. If there is any doubt; if there is room to carp or criticise; if there is hospitality for the man and not for the camels; or straw for the camels and no provender for the man; the journey of life has not yet reached its successful goal.

When man shall find in himself, among his spiritual kindred, this Life of all Life, like the servant of Abraham, he will bow his head and silently worship. He who finds such vision must bestow upon it golden attention, and grasp it in both its intelligence and consciousness of being. This is the meaning of the golden earring and the two bracelets. Rebekah is the daughter of Bethuel—dwelling in God, the son of Milcah—counsel, which she bear unto Nahor—piercer. She is the life or consciousness in Revelation, born of sight; with Discernment of mind as well as counsel of heart. It is only after much dwelling in God that man is ready for the larger life of God dwelling in man. Rebekah's brother Laban —white, we shall meet again in the history of Jacob. He is the whiteness of soul knowledge; the great spirit and guardian of the east. Rebekah represents, in the consciousness of life, not only enough and to spare but the principle of self choice. With her is left both the decision and the moment of departure. When man is prepared in knowledge by the well of the Living Ones, and much meditation in the field of a cultivated mind, at eventide—the

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union of the night with the day—he will lift up his eyes and behold the true beauty of the Life of all Life. In this time there is both the hiding and the seeking. Rebekah veils herself. This is the veiled beauty of the spirit. No man shall know the full secret of life until he can lift the veil of the form from the inward sense. Here is comfort for the death of the former state of consciousness in religion. Sarah is the state of consciousness that was only spiritual. Rebekah is the enlargement of the spiritual into the natural, and of the natural into the spiritual. These two are designed for the bride of true Knowledge. In their union this double life shall have its expression upon earth.

## INTERPRETATION L

## DIVINE INCLUSIVENESS

### CHAPTER XXV. 1-18

1. Then again Abraham took a wife, and her name *was* Keturah.
2. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
4. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.
5. And Abraham gave all that he had unto Isaac.
6. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.
7. And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.
8. Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people.
9. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

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10. The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11. And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12. Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13. And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14. And Mishma, and Dumah, and Massa,

15. Hadar, and Tema, Jetur, Naphish, and Kedemah:

16. These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17. And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18. And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

## Sons of Keturah—Fragrance

| NAME | MEANING | GIFT |
|---|---|---|
| Zimran | Celebrated in song | Illumination |
| Jokshan | Fowler | Law |
| Medan | Judgment | Truth |
| Midian | Contention | Love |
| Ishbak | Free | Obedience |
| Shuah | Depression | Prayer |
| Sheba | Seven | Discernment |
| Dedan | Low | Sight |
| Asshurim | Mighty ones | Hearing |
| Letushim | Oppressed | Touch |
| Leummim | Peoples | Desire |
| Ephah | Obscurity | Labour |
| Epher | Young calf | Spirit |
| Hanoch | Dedicated | Mind |
| Abidah | Father of knowledge | Body |
| Eldaah | Whom God called | Soul |

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SONS OF ISHMAEL—HEARD OF GOD

| NAME | MEANING | GIFT |
|---|---|---|
| Nebajoth | Husbandry | Illumination |
| Kedar | Powerful | Law |
| Adbeel | Languishing for God | Truth |
| Mibsam | Sweet odour | Love |
| Mishma | Fame | Obedience |
| Dumah | Silence | Prayer |
| Massa | Burden | Discernment |
| Hadar | Enclosing | Sight |
| Tema | Sunburnt | Hearing |
| Jetur | An enclosure | Touch |
| Naphish | Numerous | Desire |
| Kedemah | Eastern | Labour |

There are no outcasts in the family of God. There are no disinherited sons among the children of our Spiritual Father Abraham. The children of his concubines, though less favoured than Isaac, receive gifts. These children are the less perfect states of life and knowledge. Life is too vast and beautiful to be realised in its greatness from the first, or to be evolved to perfection under any one agency. Many are perplexed and distressed by all the sects and isms and great divisions of the religious world, and yet it is out of these many variations that the flower of unity is at last to blossom. As all streams in some way reach the great seas, as all the myriad influences that touch the individual influence his character, so are all the many divisions of religious thought and feeling making some important contribution to the final product. In life we have many dislikes and prejudices against individuals, and yet when under some unforeseen condition we learn to know them better, we are sure to discover something to love and admire.

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Keturah — fragrance — the second concubine of Abraham, is the sweet fragrance of piety and religious consciousness even when it is not self-knowing and intelligent. This leads to established forms of worship, and to the passionate preservation and reverence of the former revelations. The Illumination of this order is the celebration of the past in sweet song and fragrant piety. Its Law is the ensnarer of the heavenly things. The free song-birds are snared, imprisoned, or destroyed, by this fowler. Its Truth is more of judgment against others than of any new discovery. Its Love is even a state of strife and contention. Thinking one form of words the only form, they urge it with violence. Even here Obedience is free. No one can compel. Division follows division until the number of sects seems endless. Prayer is a state of depression, a cry from the depths for help from God. Discernment abides within the hidden depths of the sevenfold consciousness. Sight is low, and divorced from the understanding. Hearing, though outward, is through much preaching and teaching a mighty agent for good. Touch is greatly oppressed, for the union of body and spirit is of all things the least recognised. Desire is multitudinous, and as divided as are the peoples of the earth. Labour is obscure, and though greatest in its influence, least of honour. In the later days these divisions grow less. This unity is first approximated in the larger division of spirit and body, soul and mind. These are the peoples born of Midian—the contention of love. Spirit is represented as a young calf or deer. This is the early state of spiritual revelation and the beginning of understanding. Mind is called the dedicated. Body in its awakened consciousness the father of knowledge; while soul, or moral completeness, the last division, is the chosen or called of God. Many are called but few are chosen. Every variety of religious thought and life is called to make its passing contribution to the wealth of

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humanity, while only the perfect and complete is to have possession at the last.

The sons of Ishmael — heard of God—the child of Abraham and Hagar, are also of these partial states of religion. These of Keturah are more of the emotional order, while these of Ishmael are more of the intellectual effort to comprehend the meaning of what God has spoken in other days. The Illumination, born of this division, is called husbandry—or the cultivation of the intellectual life. Its Law is powerful. This law will be fulfilled in the grace to follow. This Truth is a languishing or seeking after God. Its Love is a sweet odour of self-sacrifice. Its Obedience leads to fame. Its Prayer is the silent force of meditation and effort to hear again the inward voice. Its Discernment is a state of burden and travail. Its Sight leads to fresh division or new enclosure, a larger circle. Hearing is dark with mystery. Touch, one-sided. Desire is numerous, while Labour is eastern or spiritual. Man strives to understand the law of the spirit in its separateness before he begins to comprehend the law of its relationship to and unity with the other three great divisions of mind, body and soul. Much of our final excellence is evolved out of these many divisions. The oneness, towards which we aspire and strive in both the natural and spiritual divisions of life, is too sublime and beautiful to be realised, until the end of time.

Abraham's life reaches to the value of one hundred and seventy-five. This is Light in Light; Wisdom in Revelation; and Counsel in Knowledge. Ishmael's life is valued at one hundred and thirty-seven. This is Light in Light; Knowledge in Revelation; and Wisdom in Knowledge. Abraham is buried in Machpelah — a doubling, by Isaac and Ishmael. This is the drawing outwards into Time of the hidden meanings of Revelation, and the drawing inwards into the Eternal state of the excellence begotten of this long labour of love and

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strife to know. Ishmael dies in the presence of all his brethren. This is the life of truth in the intellectual order. Here nothing is hidden; all is open. But the things and people we do not see are more than those we see. This externalism breaks down at last. The true blessing and final perfection of life is with Isaac—the union of knowledge without, with the knowledge of the living forms of the Heavenly Host within. He it is who lives by the well of Lahai-roi—the well of the Living Ones. This great alliance between the living forms and a cultivated intelligence is the greatest discovery and the greatest blessing our world can know. Without this no man can realise the impersonal personal and personal impersonal inclusiveness of the Infinite Mind and Heart of God.

## INTERPRETATION LI

## THE NATURAL IN THE SPIRITUAL AND THE SPIRITUAL IN THE NATURAL

### CHAPTER XXV. 19-34

19. And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

20. And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21. And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22. And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

23. And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

24. And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.



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25. And the first came out red, all over like an hairy garment; and they called his name Esau.

26. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28. And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

29. And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30. And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage:* for I *am* faint: therefore was his name called Edom.

31. And Jacob said, Sell me this day thy birthright.

32. And Esau said, Behold I *am* at the point to die: and what profit shall this birthright do to me?

33. And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

THERE is nothing more essential to every interest of humanity than a practical and true understanding concerning the nature, development and mutual relations of the spiritual and the natural divisions of Life and Knowledge. If this is thrust upon our attention, by continual repetition in every possible variation of the subject, even to weariness, it is not without adequate cause. There is no knowledge without labour and there is no labour for man, on the side of nature, without weariness. While Adam—red earth, and Edom—red, are both representative of the natural man, it would be a mistake to regard these two words as wholly synonymous. Adam is the earlier state of the natural, while Edom is the later, when it is touched with the dawn of the new and mightier force of the spiritual. There is much conscious life of the spirit before consciousness of the living forms—the Mother of all Life is pregnant with this double birth. This conception takes place, only after the entreaty of

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the Spirit of Knowledge in those who live by the well of the Living Ones. Knowledge must awake to the importance of knowing both natural and spiritual things, and of knowing these in their mutual relations and appointed dependencies upon each other.

The first conception in consciousness of this dual life is one of great and profound mystery. There is a violent struggle in the dark that almost confounds the very Consciousness of Life. While yet in the darkness of their lowest state of existence they are blindly antagonistic to each other. This is the period when materialistic and scientific methods scout anything that is spiritual, mystic or supernatural, as evidence of mental and moral degeneration or as the mere relics of savage ignorance and superstition; and when mystics and spiritualists regard materialism as dishonourable to God, and the scientific method of searching for truth, as corrupting and destructive of all that is noblest and best in the life of those who pursue it. The very air of our world has been darkened with the words of mutual opprobrium these two have hurled against each other. The very Consciousness of Life has been oppressed and bewildered with the violence of this struggle. This antagonism and hatred for each other, of these two great streams of life, is to many a thing most hard to understand and reconcile with the divine order and perfection of our world. Well may we in the deepest consciousness of the Soul Life say: "If it be so; why am I thus? If there be this antagonism and warfare between science and religion, matter and spirit—why is it? Why must the World Soul be thus rent in twain? Why must those who are equally sincere and battling for truth hate and depreciate each other?" To enquire of the Lord in this matter, is to enquire in both directions. It is to study to know and understand to the uttermost both material and spiritual things. It is to endeavour to be just to both science and religion. It is only from such enquiring that we get the solution of this

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great enigma. Two nations are here in the process of formation within the womb of life. Two manner of people shall be separated from this condition of darkness. The one people shall be stronger than the other people; and the elder shall serve the younger. The worst period in the experience of life is even this one when the two are altogether hidden from each other, and quite blind and irrational in their opposition. The natural intelligence that hates the mystery of the spiritual and the spiritual intelligence that hates the coarseness of the material, are neither of them yet delivered from the darkness of the womb. They are a mutual torment to the Consciousness of Life in uttermost ignorance of their own blindness. They do evil to each other even in the ignorance that they are evil, and that either without the other is an abominable thing. Yet just as this period of darkness in the womb is an essential preparation for all the after joy of life, so are these blind hatreds and oppositions that are such a cause of distress to our Soul Consciousness a necessary stage in the evolution of mankind. If we would but try and bring these things together by forsaking either our natural or spiritual pride, and so walk together by knowing both matter and spirit, science and religion, we would learn to know the meaning of this otherwise inexplicable problem. Of these two people, whatever may be the strength of the natural—the spiritual is the stronger. We may get some idea of the strength of the weaker people from the things achieved in natural and scientific progress. Think of the vast difference between barbarism and civilisation. Think of all that the world owes to science. Compare the comforts, interests and enjoyments of the present with the far past. Science has taught us what we know of the other material worlds in the mighty realms of space. Science has built us our homes of beauty, utility and comfort combined. Science has made palaces for travel on land and sea. Science has given us the telegraph, the telephone, and the electric power and

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light. We stand amazed before the strength and mighty works of this natural people, and yet behold! there is a stronger people to come. These works of material progress are as nothing to those of spiritual progress that are to come hereafter. One gossamer strand of spiritual force, too fine, a millionfold, to be seen with the natural eye, is mightier than all the cables ever spun or forged in the material world. This younger people are the living forms of the spiritual world that are to be served and augmented by all the strength of the most cultivated natural order of intelligence and life. The elder people are the natural states of intelligence and consciousness that for a time serve themselves with the spiritual, while the younger is the spiritual people subduing and served by all the force of the natural. The natural is before the spiritual. This one is born red like a hairy garment. Hair symbolises intelligence. Red is the colour of life and strength. The natural intelligence is outwards, and yet all aglow with the ruddy dawn of the spiritual life. He is called Esau—hairy, meaning the intelligence of the body or the outward form, grasp, and use of things. The hand of the younger grasps the heel of the elder. The spiritual is to understand and use the natural. Because of this the younger is called Jacob—supplanter. Esau is a cunning hunter, a man of the fields. The natural man, as a hunter, pursues the flying feet or understanding of things seen in vision, and converts such as he overtakes into welcome and savoury food of knowledge. Thus the natural for a time appropriates and strengthens its own life with the things of the spirit. As a man of the fields he cultivates his own intelligence, and becomes proud of his powers and achievements.

Jacob is a plain man dwelling in tents. The beauty of the spiritual man does not at first appear on the surface. It has not yet worked outwards into the visible life of the body. He dwells in tents. To dwell in tents is to progress; to go from place to place in search

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of fresh pastures for the growing flocks. The spiritual state of life and intelligence long dwells concealed in the general progress of the world. Wherever there is change or improvement for the better or best, there the invisible host is at work, waiting and working together for the day when man shall be cultivated, hungry and tired enough to sell his birthright. This fortunate moment comes when man is tired and wearied out after having done his best with the poor results of intellectual toil. Esau came from the field and was faint. This field is not that of the uncultivated mind. He who has not tilled his field, to the best of his natural power, has not yet lived long enough to know his own need. Jacob sod pottage. To sod pottage is to soak and boil the fruit of the earth in water. This pottage is made of lentils, a small red pulse in the shape of the sun's disk. These represent the fruit of a cultivated intelligence first touched with the rising light of the spiritual man. To sod these fruits and convert them into savoury food is to mingle them with other fruits, and to permeate them with the warming and softening influence of the spiritual consciousness. It is to submit your mind to the spiritual life and power, instead of seeking to subdue the same by your own natural strength. To have this food you must give up your natural birthright. You must surrender the pre-eminence and sense of your outward superiority, and acknowledge that of the intelligence that is softened and penetrated with the inward consciousness of the spiritual man. This surrender is man's self-sacrifice, by which he gains this most savoury and nourishing food. Without this food the natural intelligence is no further profit. It tills the field and provides the knowledge that is to be warmed and nourished by the inward man. When man shall thus despise his birthright in the order of nature, he will make the surrender on which his truest life and joy depends. Each of these two peoples has place and value. Isaac loves Esau and Rebekah loves Jacob. The Spirit in its labour to know

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loves the natural, and in its innermost Consciousness of Life loves the spiritual. The natural must learn to serve the spiritual, and when we most serve we shall make the joyful discovery that we are most served.

INTERPRETATION LII

## FREEDOM AND PROTECTION

CHAPTER XXVI

1. And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6. And Isaac dwelt in Gerar:

7. And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9. And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10. And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11. And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

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12. Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

13. And the man waxed great, and went forward, and grew until he became very great:

14. For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* our's: and he called the name of the well Esek; because they strove with him.

21. And they digged another well, and strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28. And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29. That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

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30. And he made them a feast, and they did eat and drink.
31. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.
32. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.
33. And he called it Sheba: therefore the name of the city *is* Beersheba unto this day.
34. And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:
35. Which were a grief of mind unto Isaac and to Rebekah.

THE ideal is long limited by the real. Before we can do what we would, we must do what we can. The first flowers of spring grow in warm and sheltered nooks, and the earliest crops are from the shut-in and deep-lying valleys. Lofty minds and generous hearts would throw down all the barriers to trade and intercourse between the nations, and yet, by so doing, they would delay instead of hasten the progress of the world. While freedom of intercourse between all the peoples of our globe must be the ultimate goal, the road thereto is through a judicious protection and fostering of national life. This law is as true of the spiritual as of the natural world. The church by its seclusion and separation from the larger world, even in its many divisions, has furnished a necessary state of protection to the tender years of religion. We should, however, be careful not to forget the ideal of the larger life in the snug comfort and protection of the real. Protection should never be so extreme as to oppress and destroy the principle of freedom. While we till the fat and secluded valleys, noble and useful trees are growing on the wind-swept hills, and mighty harvests are slumbering potential on the unfenced prairies. The best life of the most secluded devotion to holy living is lacking in strength and freedom; and we shall never see the best of which man is capable

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until the last barrier between the church and the world has been swept away. This, however, like universal freedom of trade and abolishment of passports and other checks to general intercourse between the various nations, can come only as the last and ripest fruit of time.

This land of Gerar—circle—is the inner or secluded life of the church within the world. The word church has in it the significance of a circle. The ecclesiastical state is a state within the state. Whenever the church has been by force united with the state, it has proved inadequate to include all the many movements of religious life. Abimelech—father of the king—is this ecclesiastical and limited state of understanding. This comes before and prepares the way for the true king or understanding that shall have dominion in the heavens and the earth. Isaac is restrained from going down into Egypt—the general life of mind in the world, and directed in a time of want to sojourn in this Philistine land. These days of knowledge and life under limit are within the Divine order. Blessing attends them by this separation and exclusion from the larger world. Man is not great enough at the first to be all inclusive. Material cares are apt to crowd out the spiritual, and the spiritual entrancements to make us forget the material. It is only after many days—in the end of time—that man can reach and hold to the spiritual in the natural and the natural in the spiritual. The day is to come when all the many divisions of the church shall be brought into one fold, and this fold shall be as large as the heavens and the earth. All these lands are to be given to the seed of Abraham. Every division of intelligence is to be blessed by the entrance of the open vision with understanding of this means of intercourse between man and God.

Though Life is the true wife or consciousness of Knowledge, it does not at first appear so in this limited state. Rebekah, like Sarah, is represented as sister and

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not wife. This order of consciousness is as a fair and beautiful woman to look upon. The secret joy of life cannot be gained without the long and faithful labour to know, and yet to gain such life is not the highest motive by which such toil can be inspired. The very life of knowledge is sacrificed by those who would live without labour. Many do serious injury to themselves by forcing experience in this direction. The true enjoyment of the living forms of truth in sight, hearing, and touch, should come only as the crown of all other forms of excellence. To those who truly know and toil both to understand and to be all that God has purposed man should be, the blissful consciousness of life must be known. Life is subject to righteous thought. Isaac sports with Rebekah. The vision becomes subject to the will of man. The delights of consciousness are easy to come by. The day of thought pervades the night, and the night of vision clothes the day. This is the discovery made by Abimelech. The church is to learn that the joy and freedom of the heavenly life, the bliss and fellowship of the Life of all Life, belongs, by the Divine law, to the free Spirit of Knowledge. This secret is kept back for a period from this secluded and guarded life of the church. When this law of relationship shall be recognised, protected and guarded, in the church, there will be an era of progress and of abundant increase. But this very prosperity will impoverish the ecclesiastical Spirit. Then the disinclination to change the love of fixed forms and modes of expression, together with the instinct of self-preservation, will drive out, as dangerous, this cultivation of open and personal intercourse between man and God.

The wells of the living consciousness in revelation dug by Abraham—the inward hearing of the voice of God—have been filled up with earth. Intellectual formulas have taken the place of these living waters. These wells must be reopened in the progress of true

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knowledge. Though Isaac and Abimelech separate, Isaac does not leave the land but pitches his tent in the valley of Gerar. This is the retirement of the Spirit of Knowledge into the interior, most cultivated and secluded life of the church. There is ever a circle within the circle, a more select few who ken and are acquainted with the deeper things. Here Knowledge and Life of a spiritual nature may often be found when they are not visible in the more general state. Here the old wells of consciousness are re-opened. This has four divisions. The first is called Esek—strife. This is consciousness on the spiritual side. Here truth assumes dark and mysterious forms, and these when appropriated by the ecclesiastical power are occasions of strife. The next well is called Sitnah—hatred. This is the well of consciousness in the life of mind. Of this comes much envy and hatred. The third is called Rehoboth—streets or broad places. This is the opening of the spiritual consciousness in the life of the body. Here science and religion and every department of knowledge will find room and freedom. All things become sacred. The barrier between the outer and the inner falls away. Now is a league of friendship made between Isaac and Abimelech—accompanied by Ahuzzath—holding fast, and Phichol—mouth of all—the chief captain. This covenant is made at Beersheba—the well of the seven—or the last division of consciousness in the soul. But though there is this spiritual league between the church and the fulness of Life and Knowledge, the natural man still clings to what is low and fearful in the religious consciousness. This is the meaning of Esau's marriage at this time to these daughters of the Canaanites. The former ideas in religion are fragrant and sweet with much devotion. It is hard to give them up. Man is naturally inclined to mystery and prone to view life as inscrutable. He is ready to cling to the things that are settled and established, even though he does not understand them. It is only the most advanced life that seeks

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to know all, and to touch the innermost secrets. This state of indifference in Esau is a grief of mind unto Isaac and Rebekah. Those who aim at the highest are kept back by the low ideals of those around them. The true Knowledge and Life of the Spirit have much to do before they can overcome these strong tendencies to indifference and let-aloneness of the natural man.

## INTERPRETATION LIII

# DIVINE DECEPTION

### CHAPTER XXVII

1. And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2. And he said, Behold now, I am old, I know not the day of my death:

3. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4. And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7. Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8. Now therefore, my son, obey my voice according to that which I command thee.

9. Go now to the flock, and fetch me from thence two good kids of the goats: and I will make them savoury meat for thy father, such as he loveth:

10. And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11. And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

12. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

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13. And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14. And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17. And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19. And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24. And he said, *Art* thou my very son Esau? And he said, I *am*.

25. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26. And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

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32. And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35. And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

39. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44. And tarry with him a few days, until thy brother's fury turn away;

45. Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46. And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

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THIS expression will seem to some minds as impossible of any intelligible content as a round square or four-sided triangle. Such know not yet of a mental and moral dimension that makes things impossible to the outer senses quite understandable when such senses are augmented with the spiritual mode of consciousness. The natural man has much both to learn and to unlearn. In this presentation of the working out of a foreseen and foreordained law in the life of Jacob, a great act of deception is imposed upon an aged and blind father for the purpose of defeating his intentions. From the human standpoint of the moral sense of what is right in human conduct, no amount of sophistry can make this act other than abhorrent. If this story is to be taken literally or historically, then we do well to abhor it and to feel that a blessing so bought must in the long run prove a curse. All the various ways of justifying Jacob from this standpoint are in themselves mere juggling with words, and the surrender of the moral consciousness in preference to the sacrifice of a theological prejudice or prejudgment. The honest sceptic and the moralist who finds fault with such teaching from an ethical standpoint, do well. From this position man must find himself better than God, and cast off all loyalty to a faith that warps his judgment and perverts his conscience. This is, however, not an act of man but of God. If it is a wrong, it is a wrong divine. If it is an evil, it is of that order of which God has said: "I create evil." Evil in this sense is the vacuum of the spiritual to be filled with the natural, and of the natural to be filled with the spiritual. If there were no such vacuum to be mutually occupied, any meritorious co-operation between man and God would be simply unthinkable and unrealisable. Upon the natural side of development we must aim at the best, and if we ever reach that best we must discover that the thing we sought was beyond our natural powers. If it were not for this there could be no best. Life would be without contrast.

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The mountains would all sink into the valleys, and our moral world would be one vast level plain of sterile monotony. As we journey over the varied face of nature, the mountain before us looks like the boundary of space. When we have climbed its summit, lo! other mountains and valleys, range upon range, are beyond. Were it not for these deceptions, life, both in nature and in spirit, would be empty of every incentive to progress. If the natural were not prompted to obtain the blessing of perfect knowledge, man would be but as the beasts that change not. If at a certain point God did not in the act of life step in and bring to knowlege the food this spirit craves, swiftly and easily, beyond all expectation, we must for ever continue to seek it in the long and weary paths of toil and pain. The shortest way of nature is very long in comparison with the way of the spirit. Here a moment can be extended into years, and years condensed into a moment. Yet the two modes of nature and spirit are strangely related and dependent upon each other. In the life of the natural man there are times when he overtakes the flying feet of the beautiful in vision. But these are rare intervals. Yet when they occur at the end of a long pursuit they give to the Spirit of Knowledge, ever craving for the oneness of the without and the within, the savoury food this Spirit loves. But the day comes when the sense of nearness kept up by the toil of the natural man grows feeble with age and of failing sight. Feeling thus, this Spirit craves more of this food it loves, to revive its waning strength, desirous of communicating its blessing to the weary toiler that brings this refreshing. But this merely natural way of the strong mind pursuing the flying things of vision, and only occasionally, after much weariness, penetrating to the joy and understanding of the meaning of what is seen, must come to an end. The spiritual world is full of teeming flocks of living visions. These forms of truth are a multitude no man can number. These have been imbued with intelligence by



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the mind of God ; and man's nature enriched by all the toils of the past is now prepared to see and to know. The natural form of gaining such intelligence must now be anticipated and supplanted by the spiritual. All our needs and intentions are known to the consciousness of life within. This is Rebekah, who, hearing the instructions of Isaac to Esau, calls Jacob and bids him obey her instructions and obtain the blessing intended for his brother. The point of difficulty to be overcome is in the fact that he is a smooth man, while his brother is a hairy man. The intelligence brought from within does not appear on the surface, while that which is gained by pressing inwards from without is in keeping with the order of the intellect. Before the spiritual can supplant the natural, it must surmount this obstacle. The thing revealed through consciousness from the spiritual side must for knowledge be clothed with natural speech. This responsibility is assumed by Rebekah, for consciousness, though at first unintelligent, becomes intelligent. Jacob's hands and smooth of the neck are covered with the skins of the kids. This is to clothe the ideas of revelation with natural intelligence. The beauty of the words no longer hide the sense. There is raiment of Esau with Rebekah within, with which she clothes Jacob. The spiritual dimension of consciousness in life has long been the receiver of all that has been learned in the natural division. When revelation becomes intelligent it will have the hand of Esau, but the voice of Jacob. It will be the utterance that is swift and strong, augmented by the consciousness of the absolute, but clothed in words that are true to the conditioned. Revelation is not always to be a mystery. The food of knowledge is not for ever to be so difficult of acquirement. The things we most wish to know are near to hand, and when we have naturally done our best, the spiritual will step in, and with its easier way set aside the long and weary methods so long pursued. Isaac trembled with

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excitement at the swift coming. There is something of trouble as well as joy in this discovery. Jacob says truly that he is Esau, for this is the natural that has been drawn upwards now descending with the spiritual. The words, or raiment, are as the smell of a field that the Lord has blessed. God blesses the cultivated intelligence by bringing the spiritual to end and crown its toil. Every form of natural intelligence shall bow down and serve this one. He is made, by the blessing of the Spirit of Knowledge, Lord of his brethren. He is sustained with the dews of heavenly inspiration, the knowledge that is distilled in the night as well as with the fatness of the earth, the spiritual meaning gained by the sweat of the face. He is blessed with the abundance of the corn of knowledge, and the sweet life giving wine of revelation. Man must everywhere yet give the pre-eminence to the spiritual over the natural. There is a vast activity within as well as without. When this way of life and knowledge in the union of revelation with intelligence shall step in, we must surrender the birthright of the natural and bestow the right of lordship upon the spiritual. In the absence of this mode the natural will return and crave the promised blessing, to discover it already bestowed upon this younger brother. The natural is for a time much distressed. This mode of pursuit and acquirement yields its prerogative with many a protest and complaint against the usurping and subtle ways of the spiritual man. Man in the larger sense of the double life comes to his kingdom only after long ages of strife and rivalry between these two modes of acquiring knowledge. But nature shares in the blessing. His dwelling is also of the fatness of the earth and of the dew of heaven. But when the natural reigns, it shakes off the yoke of servitude. The natural can never reach the highest until it becomes the servant of its brother, the spiritual. The spiritual reigns only by serving us better than the natural, and any revolt against

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this service may give us power and freedom of mind, but not content and sweet repose. Before these two can dwell together in peace Jacob must go to the east and the north. There must be much spiritual and soul development and enrichment of the natural by service from the spiritual before these two shall be clasped together in the embrace of love and everlasting brotherhood. Yet life is everywhere set to this end. Life is in vain without this realisation. We can never be finally content in the absence of either the natural or the spiritual, and these in their perfection must dwell each in the other.

## INTERPRETATION LIV

## THE SPIRITUAL WAY

### CHAPTER XXVIII

1. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4. And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6. When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7. And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

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8. And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9. Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13. And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace; then shall the LORD be my God:

22. And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

THE spiritual way of life is sought by many. Many are the roads that are thought to lead to God. Many are the houses made with human hands that are named the

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houses of God. Many are the ways of thinking and living said to be the only gate of heaven. As long as we put faith in any of these ways as the essential way to God, we have not yet found the spiritual way. This way runs through any way when these are made subordinate to the spiritual life. Jacob, the supplanter, is the growing life of God in each. He is the Spirit's Might made manifest in the union of revelation with intelligence. A little of this always begets a desire for more. This mode of life must shun conflict. Jacob is sent away to find a wife among the kindred of his father's house. Universal might of comprehension must be married to a cosmic consciousness. While this journey is for this purpose it is also to shun conflict with Esau. The spiritual must still grow strong for a period apart from the natural. There is a time when science and religion respectively pursue their own way, apparently hostile in purpose and yet refraining from any attempt at mutual destruction. While they seem irreconcilable in their spirit they are yet brothers; and though science must ultimately be the servant of religion, it will be brought into such service to its own enrichment and greater glory. Many think that religion must be aggressive, and challenge all truth to the combat. But the controversial way is not the spiritual way. Man's work in the spiritual life is to attain to the fullest intelligence and consciousness of God. When this life is realised it will turn aside this wrath and hostility of the natural man by a succession of gifts from the wealth achieved in the service of religion. While the spiritual is on the way seeking this larger life and union with the perfect consciousness, the natural begins already to improve in its own choice of consciousness. Esau takes to wife Mahalath—mild, the sister of Nebajoth—husbandry, the eldest son of Ishmael—heard of God. This is the first love of the natural man for the spiritual consciousness in the life of the body. This makes its beginning in forms of Psychic experience. But here the

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phenomenal and occult are confounded with the spiritual. This quality of consciousness subdues to a degree the sense of separateness between the spiritual and the natural. Under its influence man grows gentle and less hostile towards the unity of heavenly and earthly things. The old strong prejudices are weakened, and there is the beginning of a more friendly state between God and man. But the mere seeking after these experiences is not the spiritual way. This way is but preparatory for the true spirit. At the best, man seeks perfection rather than gratification. On this road he finds the house of God and the very gate of heaven. This opens first in the visions of the night, discovering a point of conjunction between revelation and intelligence. Here is a ladder on whose steps the angels of God are seen ascending and descending. Though this state is now called Bethel—house of God—it was before called Luz — a curve. Luz is also almond. The almond is the first in this sacred land to blossom, and so marks the turn or curve of the year. The fruit of the almond is like a cloven tongue of fire, representing the pentecostal flame in which all men, both natural and spiritual, recognises each his own speech. It is the almond rod that distinguishes the intelligence that is to be the true priest uniting the heavens and the earth. It is that which flowers in the night of the year, and marks the return of the potency of life into action. In the working of this principle, all that goes out from God shall return to God. The end is one with the beginning. The spiritual way is an ellipse or circle always returning to the point of projection. However much material life may be separated from the spiritual consciousness, it must obey the law of the curve and find its way back to the starting-point. Against this there is no law. God dwells in this relation of matter to spirit and of the visible to the invisible. Nature is also divine, and spirit is the hand of power within the glove of nature. All

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ascends and descends. All comes from and returns to God. This return is not a return into nothingness or destruction of nature, but a return by the full descent of the spiritual into the natural, and ascent of the natural into the spiritual. All the change to come will be through the enlarging of the intelligence of the natural into the spiritual, and of the spiritual into the natural. The changes in nature will be those of order and gradual improvement such as we are already familiar with. In the spiritual life we are long in this place of the house of God and know it not. How dreadful, should be read in the sense of how sublime, is this place. How great is the meaning of existence. We are to have all we want and to keep all we have. All the things that are real are to become ideal, and all the things that are ideal are to become real. To anoint this stone is to pour the labour and devotion of the Spirit in Time upon this conception and perception. It is the will to love and to live for this, until this that is first a vision becomes the actualised intelligence and consciousness of all men. It is to clearly see the true order and relation of things, and to heartily approve and co-operate therein. This discovery awakens a holier devotion—a more vivid sense of man's nearness to and dependence upon God in all things. Whenever man becomes too confident in himself, rejecting simple piety and constant elevation of mind and heart towards a living and personal God, he misses this spiritual way. There is no "beyond man" that can remain sane and dispense with simple religion. There is no salvation or completeness for anyone in science or knowledge alone. To go the spiritual way, is to anoint this perception of the nature of existence with a constant and unfading devotion. It is to take guidance from God, and then of all that is to be gained, to give back the tenth. Ten is the number of the Unmanifest; and to give the tenth is to recognise all that is manifest as the life of the Unmanifest. It is to recognise God as the primeval as well as the final. It is to see God in all that

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appears, yet know Him as He who is still Himself apart from and behind all that is revealed. The covenant of Jacob is the covenant of the Divine in its growing consciousness in man with the Divine Father and Mother of all Life and Knowledge. He who knows this way, always lives in this house of God. God is a daily presence; not as a sentiment, but as a state of constant and unfailing intercourse in the life of the living dream and vision.

## INTERPRETATION LV

## FOUR IN ONE

### CHAPTER XXIX. 1-30

1. Then Jacob went on his journey, and came into the land of the people of the east.

2. And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5. And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6. And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7. And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8. And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9. And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's

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brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11. And Jacob kissed Rachel, and lifted up his voice, and wept.

12. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14. And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15. And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16. And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17. Leah *was* tender eyed; but Rachel was beautiful and well favoured.

18. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19. And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20. And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21. And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22. And Laban gathered together all the men of the place, and made a feast.

23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24. And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25. And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26. And Laban said, It must not be so done in our country, to give the younger before the firstborn.

27. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

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JACOB is sent to take a wife from his spiritual kindred, and though in love with but one and seeking but one like a true man, he is by the force of the destiny that attends him, married to four. Much confusion exists in the world on the question of polygamy and monogamy in the married relation. Though the loftiest ideal in these writings is that of one and inseparable union, they certainly, from the historical standpoint, give sanction to polygamy. This ideal has as much defence from scriptural ground, from the historical standpoint, as any doctrine of the Christian Church. Such mistakes will all disappear when these writings are received as revelation, and the history, not of men, but of the Celestial Host, and the evolution of the Divine intelligence and consciousness in man. Under the institution of polygamy, there is just as much tendency to reach upwards to monogamy, as under legalised monogamy there is disposition to descend downwards into polygamy. The innermost and loftiest ideal of the human heart is one man to one woman. No matter how many times a man may marry, he is always looking for the one who will make real the ideal that haunts his inward vision. The perfect union of one man to one woman is the type of the highest perfection. In the complete man or woman, there will be no division between consciousness and intelligence. In the conditioned life the absolute can only find its perfect balance in such a relation. But while this is the ideal of every aspiring nature, it is only realised after many approaches.

For man there is no ready-made perfection. We must gain the heights of intelligence and the fairest valleys of consciousness, one by one, before we can know and live in them all with a perfect love. Before man can know the fulness of life, he must win by love and labour great possessions among the children of the east. As the sun rises in the east, so does all light and life of God have its beginning in the depths of the spiritual nature. Jacob comes to the people of the east. This people

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are the spiritual people. They are the living forms of truth, seen in dream and vision. Those who are seen thus, are yet to become the people also of the west, the north and the south. They are to be scattered in all lands. They are to be a portion of man's life in every department of being. These are the primeval people. These are the agencies by which man is to be created into the likeness of God. Everything begins here. The four rivers of life have but one head. The twelve tribes or gifts of the spiritual man have but one father. There are three flocks by the well's mouth, while one is absent. This is the flock of Laban—white—kept by Rachel. This Laban is the brother of Rebekah. He is the great spirit and guardian of the North. He is the son of Bethuel—dwelling in God. Rachel—ewe—is the soul state of consciousness. She is the fourth or last division to be fruitful. She is the beauty of moral excellence from which rises the dream of a perfect woman. The deepest well of refreshing in the spirit's life cannot be opened until this fourth flock arrives. It is this vision of the beauty of the soul order of consciousness that gives the strength to roll away the great stone from the well's mouth. When man shall see and know this divine shepherdess of the flocks of vision, he will have more power and more reason to work and live for truth's sake than was ever known before. Had God said to man, "Choose your own ideal of life, and it shall come to pass," man could never have conceived so perfect a state as God has given. There is no romance in the literature of the world that begins to approach the romance of divine human living. All romances are but fragments broken off from the one God is writing in the beauty of the soul, for the delight of all His children. In literature there is nothing more pastoral in its sweet simplicity than this meeting of Jacob with his cousin Rachel. It is a divine idyl of the love at sight that will rush into the heart of man, when he shall

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first behold the full beauty of the soul's consciousness as it tends the last flock of the living truths of being. The tenderness of which poets have sung, and artists tried to paint, in the eyes of Rachel, is the divine tenderness that dwells in the very heart of God.

In the spiritual life there is a fixed law of progression. Before we can know the full value of any division of life, we must be in love with the perfection of the whole. Before we can value at its true worth the outward form of revelation, we must be enamoured of the soul. Man becomes the keeper of the flocks of revelation when he is inspired of this love. This service is for seven years. We must first comprehend the law of the seven. We must rise from plane to plane until we have reached to wisdom's goal and blended the seven into the full octave of holiness or wholeness. Then it is time to expect the fruition of this labour of love. But when we think we have reached the end, we are only ready for the true beginning. When we think we have touched the secret of all life, the very soul of bliss, lo! it is still the form and only the first consciousness of the spirit we have married. When the morning arrives, it is Leah —weary, the tender-eyed. She is the fair, while Rachel is that more perfect beauty of the fair within the dark. There is an intercourse with the living form, that is also of the without. When we think we have the substance, we may still possess only the form of the vision. This is a weary service. This is the labour of all labour, and only almost unimaginable toil will ever reach to the fulness of life. The creative week must be filled for Leah before Rachel, the consciousness of the seven and the fulness of the beauty of the soul, can be enjoyed. Years of toil still remain before the soul brings to birth her children of Sincerity in Truth and Love. With Leah, Jacob received Zilpah—myrrh-dropping. This is the symbol of suffering. The consciousness in the body is gained through suffering. Yet this division is one of the

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great mothers of our spiritual children. With Rachel, Jacob receives Bilhah—tender. This is consciousness in the division of mind. Body ministers to spirit and mind to soul. In the keeping of the flocks of revelation, and the attainment to the understanding thereof, man must know and be married to each of these four and yet be only the ardent lover of their united perfection in the soul. When Jacob finds himself married to Leah instead of to Rachel, there is something of a reproach in his words; so there is at times an inclination to complain at the divine nature of the spiritual realm. Many times we think we have fully grasped the full consciousness of the truth we seek, to discover we have as yet only the first spiritual ideal. It is, however, the nature of the life we seek that makes it so hard to realise. It is the law of the land. We must know each division of consciousness in its order. The younger may not be married before the elder. We must possess each principle of spiritual completeness before we can have them in their ultimate perfection. In the absolute these great divisions of consciousness will all blend into one. They are born of a single and undivided love of soul-perfection, and must lead at last to an undivided union. The heavens and the earth are to be one. As the spiritual ideal in its finality is the one without a fellow, so is man's highest realisation of satisfaction on earth, to bring into human life the perfect loves and espousals of perfect men and women, in indissoluble unions that will need no law to bind.

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## INTERPRETATION LVI

# SPIRITUAL CHILDREN

### CHAPTER XXIX. 31-35; XXX. 1-24

31. And when the Lord saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me.

33. And she conceived again, and bare a son; and said, Because the Lord hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

35. And she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing.

1. And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2. And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3. And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5. And Bilhah conceived, and bare Jacob a son.

6. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7. And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10. And Zilpah Leah's maid bare Jacob a son.

11. And Leah said, A troop cometh: and she called his name Gad.

12. And Zilpah Leah's maid bare Jacob a second son.

13. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

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14. And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15. And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19. And Leah conceived again, and bare Jacob the sixth son.

20. And Leah said, God hath endowed me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21. And afterwards she bare a daughter, and called her name Dinah.

22. And God remembered Rachel, and God hearkened to her, and opened her womb.

23. And she conceived, and bare a son; and said, God hath taken away my reproach:

24. And she called his name Joseph; and said, The Lord shall add to me another son.

OUR spiritual children are all born of consciousness, in one of its four divisions. Though we are in love with perfection we must long serve the outward forms of truth in vision before we can possess and give to the world the innermost life and beauty thereof. When we think we have married the ideal of all our dreams, we discover that we still know only the form. In this land of the east, among the spiritual people, we cannot marry the younger before the elder. We cannot know the soul until we have embraced the weary service and long consciousness of life shrouded in darkness. The substance is concealed beneath many veils. The essence of eternal life and joy is so great a thing, that we could never endure it save through many lesser joys. The first-born of Leah, the long service to discover the fulness of life, is Reuben—

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behold a son! This is Desire, the first-born of the spirit's strength. On the physical plane the abundance of desire ensures the perpetuity of the race. The beginning of our spiritual strength is a mighty desire of mind towards the true consciousness of being. This is even born of our earliest acquaintance with the life and forms of truth seen in vision. When this life first begins, our spiritual consciousness feels secure of the love of spiritual intelligence: "Now will my husband love me." Because this mighty child is born into the world, this weary service is sure of man's devotion. He who has unknowingly, in pursuit of moral beauty and perfection, come upon this order of life, to the extent of the awakening of desire, is made a captive. He must serve now until all his captivity is captive. 'Tis a long and weary way! Nothing short of the long travail of the spirit of time in each great division of spirit and body, soul and mind, will bring forth the perfect gifts and enjoyments of the immortal life.

The second child born in this service of Leah is Simeon—Hearing. After this comes Levi—joined. This is Illumination. The inner life begins to be joined to the outer sense. The mind is no longer submerged in the trance or vision. This power is the priest or medium by which the life of the vision is given to the building up in man the intelligent consciousness of the life of God. Levi becomes afterwards the priestly tribe. This power must be realised in each of the twelve. It is one thing to dream or to see things in waking vision, and another to be conscious of these experiences as a passing over of the very thought of God into your understanding.

The fourth child born to Leah is Judah — praised. That which is most praiseworthy in man is the spirit of perseverance in labour to comprehend these things. This one is the prince and ruler of the twelve. Out of this strength will come the ultimate ruler of the spiritual kingdom in all its manifold life. Only after labour is



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finished can the fulness of rest be known. The birth of Judah begets a greater certitude of success in the spiritual division of consciousness. "Now will my husband love me." But while this work is going forward there is a spirit of Divine impatience in the consciousness of the soul; Rachel feels that she must have children or die. We must feel this haste and impatience and yet subdue it. The Eternal has to be educated into the order and necessity of Time. We cannot transcend this law. Before the soul can have her place in the world the consciousness of mind must be developed. This is Bilhah—tender. Mind becomes imbued with the soul quality of tenderness. In its growth and development of oneness with others it breaks over the barrier of creeds and divisions in religion, and becomes the student and lover of all the varied expressions of man's thought of God and all the strangely beautiful things of myth and legend. In thus entering the world of the marvellous and those things that transcend the merely scientific method, it comes upon a new order of experience. This is the birth of Dan—judge, Psychic Intelligence, by which the spiritual ideal is judged, vindicated, and set free from bondage to matter. Next to Dan comes Naphtali—wrestling, the gift of Discernment. It is only by much wrestling and breaking away of the false before the true, that we attain to clear discernment of the relations of nature and spirit, science and religion. Then Leah gives her handmaid, Zilpah—the awakening consciousness of the spiritual in the body's life. To her is born Gad—a troop cometh, the gift of Obedience. Many are the acts of obedience before the physical consciousness can be thoroughly assimilated with that of the spirit. But the day will come when the Divine intelligence will so possess the body that its service will be wholly spontaneous. Following Gad is Asher—the happy. This is the gift of Prayer. The spirit within the body will never cease to cry until the ideal, born of obedience, is fully realised.

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In the days of harvest, the ingathering of knowledge, Reuben finds mandrakes—love-apples. These apples are the perfect fruits of intelligent and conscious interpretation of the spiritual meaning. They are best represented by the orange, with its twelve divisions. With the apples Leah obtains further devotion and increase, and also Rachel secures the means of fruitfulness by surrender of her own right to Leah. Then is born Issachar—Sight, and Zebulon—Touch, the actualised consciousness of the spirit in the body. To Leah is born also a daughter, Dinah, feminine of Dan, or psychic life in the state of consciousness. Now can the soul bring forth her first-born. Joseph—increaser, perfect Sincerity in the service of truth. Now is science truly married to religion and the long labour of life in both God's giving and withholding, vindicated. These children are yet young; they are the first appearances in the world of these gifts in their purely spiritual nature. These have all yet to become assimilated with the same qualities in the natural man. Life is not complete by any revelation from within or without. It awaits the day when knowledge and life, science and religion, shall be wholly one. But for this purpose the spiritual gifts and ideals must be sown in the world. These things must be discovered by those who keep watch over the flocks of revelation by day and night, in summer's heat and winter's cold. The day has come when the world must have this knowledge. Some of the coverings of the face of truth must be lifted, and the children of men must be taken captive with the firm desire for this mighty fellowship and commingling of joys between the heavens and the earth; so shall our world be peopled with these spiritual children.

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## INTERPRETATION LVII

# MATTER AND SPIRIT

### CHAPTER XXX. 25-43

25. And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26. Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27. And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

28. And he said, Appoint me thy wages, and I will give *it*.

29. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30. For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

31. And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34. And Laban said, Behold, I would it might be according to thy word.

35. And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37. And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

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38. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42. But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

It is necessary to distinguish between the material and the spiritual. Spirit is natural and nature is spiritual. Matter is matter and spirit is spirit. The two are eternal. We have philosophers who deny this and affirm that all is matter, and others who affirm that all is spirit. Then again, we have monistic philosophers who affirm that matter and spirit are but as the two sides of one shield. These apparently irreconcilable philosophies are not of much consequence after all: they belong to an overheated and forced state of the brain in our modern forcing-houses. The real progress of life and knowledge is to be looked for in the great influences that touch the masses of the people. The vast tendencies of our physical needs and desires, as well as of our moral and spiritual capacities and inclinations, are not confined to any philosophy or institution. We must look for the true Law and Gospel in all the natural and spiritual interests of our world. The aggregation of wealth, the absorbing interests of trade and commerce, invention and possession, the mighty developments of the telegraph, the railroad, and the steamship, the banks and the trusts, the growth of state and empire, as well as the great spiritual movements and new departures in the religious life, are all doing the work of

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God and man, and drawing together into their ultimate fellowship the heavenly and the earthly peoples. In this large outlook two general tendencies may be observed. First material methods were taken into the spiritual life, and later, spiritual life is drawn outwards into the material world. For long, religion was mostly identified with the creation and maintenance of certain material forms. Lately, its chief effort has been to introduce the moral law and spiritual life into our material pursuits. In this early state the physical or material sensations were imported into religion; while in this later, the spiritual sensations will be drawn outwards into the material consciousness. There is also in revelation both a spiritual and a material state. These experiences of sight, hearing, and touch were in the first place of the body in the spirit, while these later expressions will be of the spirit in the body. It is to this principle of development that we are introduced in the present chapter.

After the four great divisions of consciousness are obtained, and the spiritual children are born that are to grow up and inherit the world, a new kind of wages must be fixed upon for the care of the flocks of revelation. Laban has been greatly prospered because of this service of Jacob, the spiritual life in the natural world. Religion had little enough before this one came. While religion has been made rich by gathering to it much of material life and devotion, it is now time to make the material life and world rich by the entrance therein of the spiritual quality of intelligence and consciousness. This is the meaning of the words: "For it was little that thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?" For this provision a contract is made concerning the cattle and flocks of Laban. First all that are speckled, spotted, or brown are to be taken out and left exclusively with Laban; next all that are

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born of this kind are to be the wages of Jacob. This is to make righteous this act of the supplanting spirit. There is material wealth and reality developed in the religious life, and nature has been drawn inwards into spirit. The things of heaven are the heaved up things. All material improvements are drawn into the spiritual dimension also. Religion is also greatly enriched by the materialistic interpretation of revelation, and by fixed and outward ceremonies, because these give time for material development. Then the day comes when the material life will be enriched by the spiritual. This may be studied as it relates to both revelation and to man's general life. Those who have reached to the spiritual character within the material forms of revelation will have no disposition to try and destroy or to take possession of the material within the spiritual. These flocks belong to spiritual religion; they are still a part of the world's wealth. There is no need to try and prove anything false or unnecessary. The people who follow these do so mostly because they believe in them. If they do not believe, their own undoing and discontent with themselves will be the swiftest means of improvement. The business of life for those who have entered into this supplanting stage is to provide for their own household. This is to be accomplished, not by disproving the old, but by bringing forth the new. The world wants new life rather than contending theories. The work to be done is one with life. The spiritual consciousness is to be drawn out into the very consciousness of the body, and all the things done in the world are to be influenced by the spiritual law and requirements as well as by our imperative material necessities. The line of division between the church and the world, the things of spirit and of matter, is to finally disappear. But at first the line between the two is one of three days' journey—this is the number of Knowledge. At one time we know the material in the spiritual, and later we know the spiritual in the material. Each is a necessary phase

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of growth, and for long both are going on together with no division save this of knowledge.

To increase his wages, Jacob takes rods of poplar, hazel, and chestnut. The poplar is a high growing tree and the hazel a low growing bush, while the chestnut is a wide spreading tree. Here is height, depth and breadth in knowledge. We must aspire heavenwards, and yet keep our feet firm planted on the earth. We must also be broad and inclusive, casting forth our arms to embrace all the many interests of life. The hazel and chestnut bear nuts. These are things hard to come at. The chestnut is enclosed in a prickly burr until it is ripe. The process of getting at the inner meaning of revelation is often one of suffering in the body, and yet this very suffering is the preparation for the life of the new and immortal body. These rods are partially peeled; the within is discovered without wholly discarding the without. This is the effort to equally divide and strike a balance between the spiritual and material interests of life. The flocks that conceive when these rods, or forms of knowledge, are in the watering troughs, the places of consciousness, are those that bring forth the ringed, streaked, and speckled. This is the increase of the spiritual in the material. These rods are placed only before the strong, so that the increase of Laban's flock is of the weak, while that of Jacob is of the strong. Those things that are only spiritual and not material are weak and feeble in their life; such have but a short time to live. Those that are to live and abide are those that combine the interests of both worlds and make just division between matter and spirit, knowledge and life. To be thoroughly strong one must know both the things of spirit and of matter, and have a life that concerns itself with the enjoyment and possession of both spiritual and material wealth. The days of spirituality only in connection with poverty and naked abandonment of the world, physical ignorance and ascetic self-tortures, are to

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wholly pass away. The most truly spiritual man will be in the world a man of affairs and of the state, of many-sided interests in business, art, science, literature, travel and pleasure, as well as in the deep experiences of revelation and personal intercourse with the Living God. The Spirit of Might does not put these half-peeled rods in the consciousness of the weak. Those who can only care for material things and those who can only care for spiritual things are both weak. Materialism and Spiritualism, when they deny each other, are weak and mortal phases of philosophy. The great supplanter is that Spirit of Might that unites together all the many interests of the heavens and the earth—spirit and matter, God and man —Time and Eternity.

There is a touch of apparent roguishness and cunning in this method of Jacob. These qualities that are so human have long been connected with the people called Jews. There are these ways also in the subtle workings of the Spirit wholly free from all mental and moral perversion. There is a law by which even our sins are being changed into spiritual powers. As the filth of a muck-heap to-day blossoms into beauty and fruit to-morrow, so will there be a glad to-morrow when we shall find all the things we have hated and despised turned into the things we love and enjoy. Because God does thus, this is no justification for man to do what he knows to be evil for the sake of the good. That is the one sin against the Holy Spirit for which there is no forgiveness, and from which, to the doer, can come only irrevocable loss in the measure of life and joy.

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## INTERPRETATION LVIII

# DAY OF RETURN

### CHAPTER XXXI

1. And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2. And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.

3. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4. And Jacob sent and called Rachel and Leah to the field unto his flock,

5. And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6. And ye know that with all my power I have served your father.

7. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9. Thus God hath taken away the cattle of your father, and given *them* to me.

10. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

11. And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13. I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14. And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15. Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16. For all the riches which God hath taken from our father, that

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*is* ours, and our children's : now then, whatsoever God hath said unto thee, do.

17. Then Jacob rose up, and set his sons and his wives upon camels ;

18. And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19. And Laban went to shear his sheep : and Rachel had stolen the images that *were* her father's.

20. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21. So he fled with all that he had ; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22. And it was told Laban on the third day that Jacob was fled.

23. And he took his brethren with him, and pursued after him seven days' journey ; and they overtook him in the mount Gilead.

24. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount : and Laban with his brethren pitched in the mount o Gilead.

26. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword ?

27. Wherefore didst thou flee away secretly, and steal away from me ; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp ?

28. And hast not suffered me to kiss my sons and my daughters ? thou hast now done foolishly in *so* doing.

29. It is in the power of my hand to do you hurt : but the God of your father spake unto me, yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30. And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods ?

31. And Jacob answered and said to Laban, Because I was afraid : for I said, Peradventure thou wouldest take by force thy daughters from me.

32. With whomsoever thou findest thy gods, let him not live : before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33. And Laban went into Jacob's tent, and into Leah's tent and into the two maidservants' tents : but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

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34. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37. Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38. This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39. That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40. *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands and rebuked *thee* yesternight.

43. And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44. Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45. And Jacob took a stone, and set it up *for* a pillar.

46. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47. And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

48. And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49. And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50. If thou shalt afflict my daughters, or if thou shalt take *other*

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wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51. And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52. This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

THE Day of Return for the Spiritual man into reconciliation with nature, of power in the material world, and of realisation of God in all that is small as well as great, is one of vast meaning and import in the cause of religion. This enlargement of the spiritual life is brought about in such subtle ways that it is largely here before it is realised. This kingdom cometh without observation. When those who serve the spirit in its separateness, as something too white and pure for perfect assimilation with science and all material interests, begin to set their faces in opposition to this tendency, it has already become strong in the consciousness born of the spiritual life. When Jacob calls Leah and Rachel to the field to unfold this opposition encountered from their father and their brethren, they readily support his Divine call to depart. The very consciousness of religion will turn away from ideas and methods under which it was conceived.

If the equality of man and woman and the loftiest idea of co-operative counsel in all high matters needs encouragement from a biblical source, surely it finds it in this action of Jacob. Though commanded of God to return, yet he first consults Leah and Rachel. The command of God received in vision cannot be executed until it finds our innermost spiritual and soul consciousness in its favour.

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This service of religion by the spiritual man on the spiritual side as something apart from the general life of the world is long and arduous. Even while it is the true way, there is in the depth of man's nature always a feeling of a greater need, a prophetic foregleam of a more glorious state. Many times the wages are changed. Many times the religious world claims as its own to-day what it surrendered yesterday as belonging to the larger life of the spiritual in the natural. Step by step, the church has appropriated the discoveries of mind which, in the beginning, it opposed as contrary to truth. It is these changes that will become at last the undoing of all separateness between the spiritual and the natural. The seed-depositing power is continually changing, in keeping with man's capacity to hold the many interests of life together. All who work in keeping with this conception are aided by destiny. This is the God of Bethel—house of God. God lives in this point of return. All that is material will be drawn back into a consciousness of its relation to spirit, and all the wealth of the spirit shall finally have expression in the simple and normal consciousness of mankind.

Jacob departs quietly, fearing opposition. This is the life that is stealing upon the world without observation. It is that which is growing up in all the multiplied tendencies of the age. This is no new and more liberal and comprehensive organisation. The best of them is always tainted with some element of self-seeking and narrow-mindedness. These are all a pretension to be an improvement on the Way of God in the things that are. These are efforts to dig a new and private channel for the life of God instead of finding that life in all the rains that fall, in all the rivers of the valleys, in all the springs of the mountains, and in all the melting of the snows of selfishness as well as in the burning fires of benevolence.

Jacob escapes from this hard service of Laban during

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his absence at sheep shearing. This is the time of uncovering of the flocks of revelation. It is by the discovery of the inner form and substance beneath the heavy covering of the letter, that the opportunity comes for the great return and enlargement of man's conception and devotion to God in religion.

Though Laban on hearing the news goes in pursuit, he is prevented from doing harm by the voice of God in a dream. This opposition of the spirit is turned aside. Those who still cleave to the spiritual apart from the material are by their own openness to the influence of God, made to give recognition and place to the larger life. The one complaint they make, is, Why have you taken away my Gods?—Why have you carried away what particularly belongs to me? These Gods are the living forms that appear in dream and vision. These are supposed to be the special prerogative of a state of mystery and of religion on its exclusive side and separation from the world. But these have been taken away by Rachel—the soul division of consciousness. She has hidden them in the camel's furniture on which she herself is accustomed to ride. The camel represents the life of nature and the furniture the bond of union between the spiritual and the natural.

Rachel is protected from discovery by the manner of women. This manner of women is simply a natural function connected with nature's fruitfulness. This theft by which the spiritual passes over into the natural and the natural into the spiritual is an act of both our natural and spiritual self-consciousness. The secret of all life is in the bond that unites the two. The living forms of the eternal truths once wholly of the spirit are destined by this law to become one with the most normal and outward as well as inward consciousness of humanity. The sacredness of the common and the commonness of the sacred, the levelling up of the low and the levelling down of the high, is the one thing that captures and hides in its

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safe keeping the Gods of Laban. Because of this, no fault can be proved against Jacob. Man has gained this wealth by long and honest service to the cause of the spirit apart from the material interests. He has served for twenty years. This is Revelation in Light. Man follows religion as a mystery until he has exhausted all its power to reveal. In this service man has borne the drought by day and the frost by night. He has known the dried-up condition of the intellectual state of associated life under creeds, and the coldness and loneliness of the individual state of illumination and solitary communion with God in the visions of the night. Whatever was lost to religion by any effort to bring together the spiritual and the material has been made good. This care of the flocks has been persevered in until sleep itself departed. This work is achieved only by those who can learn to do without sleep. There is a sleep that is as full of conscious watching and labour as the day. The veil of mystery will never be rent away save in this union of the day and the night. When by these labours Revelation in Light is exhausted, the day of this great return has found its dawn, even in the consciousness of those who, as yet, know only the spirit on its spiritual side.

Now is a covenant made and a line of just division drawn, over which neither of these two may pass to the injury of the other. A heap of stones is gathered and one is set up as a pillar. The life of consciousness in Revelation is recognised as subject to the life of man in God, in the strength of thought to pierce and know the innermost meaning of all things. To Laban, this is the heap of testimony, and of God's watchfulness over man; to Jacob, it is the heap of witness and power in man to know and interpret the nature of existence. This is the line of demarcation between the spiritual in its separate life and the knowledge of God that has become an act of man's outermost as well as innermost consciousness.

The wives of this larger life are the daughters of

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the first operation of the spirit as a mystery. This is the perfect reconciliation between the former and the latter ideals in religion. One was the testimony and watchfulness of God over man, and the other is the justification in man by its result in quickening and perfecting man's intelligence, by forcing him thus to toil and to suffer in the service of the spirit. The day will come when there shall be a perfect recognition and friendship by those who still serve religion as a mystery towards those who walk in the light and joy of perfect knowledge of and fellowship with God. The wives of Jacob are the daughters of Laban: the last state of consciousness springs from the first. No other wives are legitimate. A totally new order of consciousness is not to be looked for. There is no sane nor beautiful life for man that has not drawn its best from even the many imperfect and mysterious states of the spiritual life. There is no life in man that can be just or great that does not include simple religion and revelation from the Living God. The only way to protect revelation in the future from being either materialised or too much spiritualised is to understand the relation of the first expression of light and revelation to those that are to follow. The true mind cannot be held subject against its will, once the ideal of perfection is seen in Bethel, by the comprehension of the true relation of the material and the spiritual. The place in which this heap of testimony and pillar are set up is called Galeed—strong or rocky. This is a place of strength. It is the land of obedience in each to whatever he knows of all that is true. This is the mount that yields the precious balm of Gilead, that shall heal the hurt of the daughter of God's people. By absolute integrity, by perfect sincerity, by faithful and loyal seeking after all that is true, man shall be able at last to lift the veil of mystery and end the long life of separation between the Church and the world, the outer and the inner consciousness of living.



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## INTERPRETATION LIX

# NIGHT OF VICTORY

### CHAPTER XXXII

1. And Jacob went on his way, and the angels of God met him.
2. And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.
3. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.
4. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:
5. And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.
6. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
7. Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;
8. And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.
9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:
10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.
11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.
12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
13. And he lodged there that same night: and took of that which came to his hand a present for Esau his brother;
14. Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,
15. Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.
16. And he delivered *them* into the hand of his servants, every drove

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by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18. Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21. So went the present over before him; and himself lodged that night in the company.

22. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23. And he took them, and sent them over the brook, and sent over that he had.

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What *is* thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32. Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

WHEN man shall make a clear distinction between the first and later manifestations of the Spirit, and while doing no wrong to the former things yet sets his face steadfastly

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towards the larger things to come, he will arrive at Mahanaim—two camps. This is the meeting-place between the heavenly and the earthly life. This is God's Host. We all belong to God. We who are flesh and blood are also embodied thoughts of God. The perfect host and army of God will not be seen until we behold this perfect unity and openness of intercourse between the physical and ethereal emanations of God. God is not for ever a secret, unseeable, and unknowable force. He is to come forth into visible expression. We are to know and live in the spiritual world as familiarly as we now live in the material. But the beginning of this order of intercourse is by no means its end. This is but the first appearance of a tender life that requires much care and devotion before the two great divisions rightly know and appreciate each other. The greatest of all dangers is from the natural side. Man is here more ready to rule than to be ruled—more ready to receive than to give. In all the earliest experiences of this intercourse nature is too pushing, too personal, too impatient. The ruddy dawn is taken for the perfect day. The battle that has only just begun for the subjugation of the world is supposed to be already at an end. Jacob's messengers to Esau—hairy, to the land of Edom—red, in Mount Seir—rough, find no laggard. Esau is already on the road to this meeting, with four hundred men. This is Might in Light with the potency of Revelation and Knowledge. The natural man is armed with the might and force of a great enthusiasm for the subjugation of the spiritual man. Man seeks with eagerness and imperious haste to meet with and have power over his own spiritual powers. Herein lies a great danger. The natural is to be made subject to the spiritual. As long as man in nature seeks to control and direct the spiritual, instead of seeking rather to be controlled and directed thereby, there is danger that this growing life of the spirit may be repressed and retarded instead of fostered and helped forward on

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its way. This danger must be foreseen and provided for.

The people with Jacob are divided into two companies, so that if the one be smitten the other may be saved. It is not well to intrust one's interests all to one venture. While God gives us the full promise of life at the beginning, it is only in outline. No great thing from the spiritual side of existence can come safely into nature without long and careful preparation. The law of graduation must be observed. Man must become familiar with the idea before he can experience its life with safety. Intelligence prepares the way for consciousness—the country must be opened and settled before large and populous cities can be built. The men must go forward with the flocks and herds before the mothers with the children. The fear of nature's roughness and impetuosity is for consciousness and the young, and, as yet, undeveloped powers of the spiritual life. This is a day when those who would guard the spiritual seed of the world from danger must seek the full strength and help of God. In thus seeking alliance in religion between all spiritual and material things, man must fortify himself with the remembrance of the fact that such union is in keeping with destiny. Though the hope of achievement here is so vast and wonderful in its nature, it is yet the one thing God has resolved and promised to the spiritual man from the beginning. Thou saidst, "I will surely do thee good and make thy seed as the sand of the sea."

This, however, is a time for more than reliance on destiny. Man must be spiritually intelligent and active, and not wholly passive in the hands of God. This danger from the side of nature must be met and subdued more by wisdom than by any display of force. In all things there should be caution. Nothing is gained without surmounting trouble and annoyance. Because of the dangers attached to this order of intercourse between the spiritual and natural, many would

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shun it altogether. But this great joy and fulfilment of our highest hopes depends also upon those, who—while knowing the danger and fearing the impetuosity and forceful spirit of man—yet set themselves to subdue this roughness and to bring about this enlargement to the intelligence and consciousness of the world. In this effort the spiritual wealth and understanding must be properly divided. The present made by Jacob to Esau and the manner of its making, represents the true order of our spiritual advance.

The first present is of two hundred she-goats and twenty he-goats. This is Revelation in Light. Light of religion goes before all things. Here the feminine has the form of knowledge and the masculine the power of revelation. Religious light is more a thing of consciousness than of knowledge, and yet it is the opener of the way. Without some experience of this Light that is before Revelation there is no readiness for the greater things. The religious spirit is the first to subdue some of the roughness and imperious self-assertion of the natural man. If a man has no genius for religion—no natural spirit of devotion and worship towards the unknown—he is unfit for the tangible intercourse between the heavens and the earth.

The second present is two hundred ewes and twenty rams. This is Revelation. In a flock of sheep and goats, the goats are always to the front. In this number there is still the force of knowledge in the feminine and that of revelation in the masculine. More is felt than understood.

The next is the present of twenty milch camels with their colts. The camel represents the natural man. The natural consciousness is enriched from the spiritual side.

Then come the forty kine and ten bulls. This is the degree of might in the truest union of revelation with intelligence.

The next present is twenty she-asses and ten foals.

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These represent the increase and enlargement of the spiritual consciousness. These presents follow the order of the days of creation. These five prepare the way for the wives and children of Jacob. Step by step nature must be subdued until it becomes gentle, worshipful and brotherly towards the spiritual man. The larger consciousness must go before the perfect understanding of the Divine nature. The wives of Jacob are sent on in advance while he remains alone wrestling to comprehend the full nature of God so long a secret. This victory is gained in the waking night. It is the triumph over sleep. It is a victory won by conscious and continual effort of the mind of man to receive into itself the innermost meaning of the endless living pictures that form themselves in the glass of vision. It is the holding and the persevering in this labour to know, until the very nature of God is unveiled to the interior comprehension. It takes place by the brook Jabbok—stream. This is a stream flowing from the east into Jordan. It is the stream of intelligence from God to man. It is the victory that is won by weakness as well as by strength. It is in one sense a defeat. When God touches our spiritual strength and power over secret things it shrinks and withers away. To still continue to wrestle and to seek, notwithstanding this victory of the Divine, is the very power that wins the victory. Those who now persevere love God more than self. Those who then give up in despair are still too self-asserting on the side of nature. It is the spiritual life in man that will know and be strong both in its strength and weakness to cling to God until He reveals His Face and bestows the blessing of perfect knowledge. To ask for the name that is secret is to ask concerning the method of God's incarnation in the life of man. The blessing found is the discovery of the Unmanifest in the Manifest and the Eternal in all labour and travail of Time.

From the day of this discovery man is wholly

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gentle and patient, giving to time all the value that belongs to its fostering care. The very character of the spiritual life in man is changed. It is no longer Jacob, the supplanter, but Israel—ruling with God. God is known both naturally and spiritually. In this knowledge man is a fellow ruler with God. The children of Israel do not eat of the sinew which shrank which was upon the hollow of the thigh. The spiritual alone does not reveal the secret. This belongs to the growth of nature as well as of Spirit. The fulness of the heavenly may not be known without the fulness of the earthly. Only when the harvest of man's natural intelligence is gathered in will the full nature of God be revealed. The night must enter the day as well as the day the night. The natural must ascend into the spiritual in its utmost perfection, as well as the spiritual descend into the natural. The true value of this night of victory is the weakening of reliance on the knowledge of secret and hidden things. When God touches this it shrinks away. While the blessing of knowledge is more, it is the knowledge that halts and delays and comes forward slowly. The spiritual lingers by the way that the young children may not be over-taxed and the flocks not over driven. The God of life is not subject to the ardour of mere desire. The whole work of time must be done. Nothing can be shirked. The spiritual no longer supplants, but rules, guides, and directs in keeping with the law of God. There must be time for all the work of the world. All its vast and varied life must have recognition and fruition in the perfect whole. Knowledge is useless too far in advance of life. The mystery of life cannot be solved by any mere white-washing performance of a special discovery or revelation. The only complete revelation of God will be the ripening and perfection of all our powers, so that they may be worthy vessels and servants to the spiritual man. The salvation that saves is the full incarnation through all the working from below, as well as giving from above, of the life of

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God in the life of man. Before this can be, man must embrace the responsibility of discovering God. The spirit in us when truly honoured will search all things, even the deep things of God. Truth is yea and nay. It is at once to hold and to abandon the innermost secret of being. It both reveals and hides. It discovers all and yet leaves all to be discovered. It discloses the mystery of life and death, and yet no man can receive the disclosure until he also wins the victory that comes from a long wrestling and princely prevailing with God.

## INTERPRETATION LX

# HEART TO HEART

### CHAPTER XXXIII

1. And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept.

5. And he lifted up his eyes, and saw the women and the children ; and said, Who *are* those with thee ? And he said, The children which God hath graciously given thy servant.

6. Then the handmaidens came near, they and their children, and they bowed themselves.

7. And Leah also with her children came near, and bowed themselves : and after came Joseph near and Rachel, and they bowed themselves.

8. And he said, What *meanest* thou by all this drove which I met ? And he said, *These are* to find grace in the sight of my lord.

9. And Esau said, I have enough, my brother ; keep that thou hast unto thyself.

10. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand : for therefore I have

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seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11. Take, I pray thee, my blessing that is brought to thee: because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

12. And he said, Let us take our journey, and let us go, and I will go before thee.

13. And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15. And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

16. So Esau returned that day on his way unto Seir.

17. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18. And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20. And he erected there an altar, and called it El-elohe-Israel.

NOTHING is more beautiful and desirable than a perfect fellowship and brotherly companionship between all that is spiritual and all that is natural; yet, desirable and beautiful as this may seem, it is not to be hastily won, nor violently urged upon the attention of the world. Those who know this truth, and already taste its abundant joys, should make haste slowly to bring it forward. It is the century plant that will flower only in the end of the vast cycle required for the separate development of these two great divisions. There are, however, days of happy foretaste of this coming joy. In comprehending the value of time and the order of development, man has felt the future in the instant. He who knows and understands this law goes gently forward, confident in the outcome of

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all the apparent hostile and irreconcilable divisions of the world. Our greatest blessings are coming to us in ways that are still secret and hidden. As we look out upon the world everything at times seems to be stationary. There seems to be ever a vast amount of good, and an equally vast amount of evil. Some of the noblest have, from this, argued that this must always remain so, and that, therefore, we can only look for the perfection of the good in some other world. But while the change for the better does not seem apparent, it is, nevertheless, true. The natural is entering into the spiritual, and the spiritual is entering into the natural. As we look upon the great divisions of land and water, there always seems to be the same amount of sea and the same amount of dry land; yet there is a change. Here the land is slowly washed away, and here the water is slowly pressed back by the land. But during all this time the seas on every shore are washing up sand and shale, and always the sea is being fed from the springs and rivers that pour into it from the land. In a vast, subtle and scarcely explainable way there is a continual increase of our intelligence from the depths of consciousness, and a continual increase of consciousness from the secret springs of our intelligence —even so, beyond all power of observation, there is a mighty entering into nature of spiritual realisation and an equal entering into the spiritual of what is natural. The only evil is, that space in either domain that is not yet occupied by the other. The final possession of each in the other is the one far off divine event toward which all creation moves. The method of the approach is foreshadowed in this drawing together and embrace of affection betweeen Esau and Jacob. The natural man must behold the beauty and fruitfulness of consciousness in body and mind before he can see and know those of the spirit and soul. That of the spirit must come before the rounded perfection and beauty of the soul. This is the meaning of the order observed in this meeting.

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Zilpah and Bilhah and their children are sent forward; next comes Leah, and last, before Jacob, Rachel and Joseph. The natural man must know his relationship to moral perfection in consciousness, gained by much labour and sweetened by love, and to the child of perfect Sincerity in Truth, the great Increaser, before he can in true brotherliness yield to the superior wisdom and authority of the spiritual over the natural. By gentle and firm persuasion from the spiritual we must give up the feeling of our self-sufficiency, and accept the aid to our strength that comes from the younger brother. In drawing together, Jacob bows himself to the ground seven times, before his brother. This is no base servility nor political flattery to turn aside wrath and danger. This is the divine patience and gentleness of God in thus dividing the operation of the spirit, so that by the law of gradation and the help of time, we may be able to receive its mighty life. But the first meeting is not the final consummation. There is much yet to be worked out, both in the natural and the spiritual, before these two can dwell together in peace and safety. For a long time yet there will not be room in nature for the fulness of the things of the spirit, nor in the spirit receptivity to the unripe and rough things of nature. There must be vast discoveries in various ages, of slow approach between the great divisions of the heavens and the earth, God and man, before all the barriers can be broken down. In the meantime Esau returns to Seir—rough, while Jacob goes on slowly, living in tents at Shechem—the law of progress and enlargement of life and knowledge in the religious world. But during this separation both nature and spirit are drawing nearer to each other. The final state of perfection will reach the one in the other, not as one, but as two in one. Our joy depends upon preserving and refining nature and making visible and tangible to our outward senses the life of the spirit. The rough and apparently evil life of the natural man will

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become as gentle as our fairest dreams of spiritual life and beauty; so our spiritual intelligence must become as near and familiar and abiding as the working of our natural powers. God will then be no more the unknown, but the one thing known better than all else. While our thoughts of self are profane, it is useless preaching the sacredness of the common and the unity of spirit and body, soul and mind. Yet through the ages, these are drawing ever nearer, and the day is coming fast when children will be born without the power of conceiving any difference between body and spirit or between what is true and what is right. The spiritual has bought a piece of land of Shechem the son of Hamor. Shechem—shoulder, is truth, and Hamor—large jackass, the largeness of the moral enthusiasms that have been developed even under the limited states of division in religion. The great ruler with God, the victorious power of the spirit in Time over Eternity has made its first settlement in this land, and the day shall come when the offspring of this divine fellowship will drive out of religion everything that is narrow, low or one-sided in its life or knowledge. There shall be set up the altar of El-elohe-Israel, God, the God of Israel, the God of Eternity and of Time, of all that is spiritual and of all that is natural.

## INTERPRETATION LXI

## PSYCHIC CONSCIOUSNESS

### CHAPTER XXXIV

1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
2. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
3. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

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4. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6. And Hamor the father of Shechem went out unto Jacob to commune with him.

7. And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9. And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:

15. But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16. Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18. And their words pleased Hamor, and Shechem Hamor's son.

19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21. These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

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23. *Shall* not their cattle and their substance and every beast of their's *be* ours? only let us consent unto them, and they will dwell with us.

24. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28. They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29. And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31. And they said, Should he deal with our sister as with an harlot?

To susceptible and ardent natures there is an almost irresistible charm, in the enlargement of consciousness into the supernatural or extra natural of the psychic state. Such are ever impatient with the slow accumulations of labour and the weary plodding by foot along the dusty ways of time. In the discovery of new dimensions and apparently miracle working power, they seem to be at the end of toil, and to have found the treasure for which all the ages have sought and toiled. This quality of life is by no means limited to the expression that is called spiritualism. It belongs equally to much that is called spiritual. It is the basis of fanaticism, of wild and almost insane intoxication of emotionalism, and the many exploitations by ignorant people of spiritual forces for material ends. These are the wild waves of spiritual excitement and the new religions that spring up from time

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to time, founded in the fervour of some semi-hysterical nature, and the inducement of an immediate entrance into the possession of the power to heal or command these latent psychic forces. This is what happens when Dinah, the daughter of Leah, goes out to see the daughters of the land. Dinah is the feminine of Dan. Dan is psychic intelligence and Dinah psychic consciousness. This is often confounded with cosmic consciousness. While this is a dangerous moment in the evolution of the spiritual man, it is a necessary evil. Every good thing is subject to excess and to over estimation when divorced from the many other equal interests of life. We are all, at times, like children with butterflies, seeking to catch and to hold to ourselves this sky-ranging beauty, and drinker of the sweets of life. It is from this intoxication of psychic consciousness that many of the most erratic, eccentric, and irrational movements of religious fanaticism have sprung. It is absurd to suppose these are based on nothing but ignorance and superstition. There is always in them an actual taste of a new order of consciousness that makes their followers ready to appear as fools to all the rest of the world, rather than to forego these, to them, divine delights. There is something of true nobility even in all these various seekers after psychic delight and power. It is best not to particularise or personalise, for who has not shared in them and what noble movements have had their first inception under these fierce attractions. It is time, however, for us to learn to know the nature of this beguiler and to appreciate the necessity of all the labour of time as well as gifts of eternity, and to value every element of physical, intellectual and moral culture as well as this much lauded cultivation of our latent or known psychic powers. But when Dinah appears thus, in the land of the seekers after truth, separated from her spiritual household, she is seized and defiled by Shechem—shoulder, the son of Hamor—large jackass. Hamor is the emotional and moral element in religion, developed to excess over the intellectual. He

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is the ardour and abandon that gives birth to a true but reckless and fanatical spirit of enthusiasm, that seeks to grasp and enjoy what can only be a permanent possession in the end of all the labour and travail of time. But while this want of prudence and attention to other conditions of success, brings disgrace and defilement into the spiritual life, this is a most noble fault. Of Shechem it is said, "He was more honourable than all the household of his father." Having once tasted this delight by unlawful force, he seeks to gain it by any sacrifice, as a permanent and lawful state of consciousness. "Ask me never so much dowry and gift and I will give according as ye shall say unto me, but give me the damsel to wife." When Jacob first heard of this act of Shechem, his sons were absent in the field, and he held his peace till they returned. The spiritual man can only resist this force in the fulness of his strength. In the argument of Hamor, there is something of selfishness. To his people he says, "Shall not their cattle and their substance and every beast of theirs be ours?" Extravagant emotionalism thinks, by this discovery and alliance, to obtain that full possession and understanding of spiritual things that can only come as the reward of all that life holds that is noblest and best. But this fierce desire for an immediate alliance between the low and the high, the earthly and the heavenly, is resisted by subtle rather than by apparent means. The one requirement for such marriage is, that the people of this city of seekers after truth be circumcised. There must be upon them the mark of the covenant of God. They must show the evidence of a true relationship between what is natural and what is spiritual. Shechem at once does this thing, and he and his father, with selfish motives, persuade thereto the men of the city. Then, while they are weak, they become the helpless prey of the wrath of Simeon—Hearing, and of Levi—Illumination. All this is the weakness that follows excess upon excess. When man, selfishly and



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prematurely seeks to control nature with spiritual power, and gain spiritual power by natural means, he becomes weak and helpless before the sharp sword of the inward hearing and illumination of truth. While drunken orgies and excesses of spiritual delight bring disgrace upon religion, they also work their own cure by the creation of shame and remorse in the minds of the participants. These are the subtle ways of the spirit that destroy our rashness and pluck from us the joy sought by violence, forcing us back into the way of prudence, reason, and honest, manly, patient toil for both natural and spiritual good. Desirable as is the beauty of psychic consciousness, sharp and penetrating as are the swords of Hearing and Illumination, these forces of the spirit are destructive rather than constructive when they fall upon us out of the company of their brethren. There is no successful issue in the spiritual life until we face existence in every direction, and appreciate alike the interests and laws of spirit and body, soul and mind. But while the cause of religion is disgraced and made of ill-repute in the world among the Canaanites and Perizzites, this action is the necessary correction of violence. "Should he deal with our sister as with a harlot?" All this seeking after psychic expression and what is occult, selfishly, or in the first rashness of enthusiasm, is of this nature, and leads to the loss rather than to the possession of our desires. The only way to success in this direction is through a pure and inward love combined with an honest labour for all that is true, beautiful and good. There must be both the passion for God and for humanity—both the love of all things beautiful in nature as well as in spirit. Here there is no success but success, for the laws of God are woven of the mercy that will not let man greatly cheat himself.

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## INTERPRETATION LXII

# SORROWS AND COMPENSATIONS OF TIME

### CHAPTER XXXV

1. And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2. Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3. And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4. And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5. And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6. So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8. But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

9. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10. And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11. And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13. And God went up from him in the place where he talked with him.

14. And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

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15. And Jacob called the name of the place where God spake with him, Beth-el.

16. And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.

19. And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20. And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21. And Israel journeyed, and spread his tent beyond the tower of Edar.

22. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

23. The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24. The sons of Rachel; Joseph, and Benjamin:

25. And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26. And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27. And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28. And the days of Isaac were an hundred and fourscore years.

29. And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

THERE is nothing save Eternity so valuable as Time. It is both swift and slow. In joy it flies, while in sorrow it becomes a weary laggard. The afflictions of humanity in the long travail of the Spirit in Time are many, and yet, from these comes the compensation that more than outweighs them all. Without the character evolved by travail and pain, loss and sorrow, man would not be worth the making. Nothing but the long labour of time can rescue religion from the many extravagant and fanatical conceptions and customs that undisciplined and

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youthful ignorance has fastened upon it. It used to be thought that error in relation to the spiritual life could be weeded out by killing off those who cherished it. As the lessons of life begin again by the law of return, at the point in which violence closed the book, history repeats itself by returning to the same forms of thought. There is no discharge from this war. There is no lack of time. We have all there is, and it is enough. While men have power over the body they have none over the soul, and by the law of the continuity of life, bodies will be multiplied until in their unity with the spirit the victory is won, and the last enemy, which is death, discharged from the service of life. This great day to be will be when Time and Eternity have fully discharged themselves into each other. According to our respected higher critics this chapter is to be accounted for mostly on the ground of repetition. The idea of Bethel and its anointed stone and of the change in the patriarch's name from Jacob to Israel, is worked over and cast into a new shape by another writer. The literary instinct shuns repetition, and cannot admit it, without an apology, into a creative work. But in every great work of revelation there is, of necessity, much repetition. Here the operations of the Spirit reveal their naturalness. In this revolving but expanding circle there are many returns, even as day and night, the weeks and months, the seasons and years of these revolving ages. What is realised first in the depths of the Spirit, must later enter into the comprehension of the mind, and then in still later turnings of this wheel of destiny, pass outwards into the life of the body, and ultimately into the finest expression of the soul or perfected character. This is the simple meaning of these and many other repetitions in these writings. This return to Bethel—House of God, is for the putting away of strange gods. Only in the slow growth and renewal of time can the spiritual life put away the religious emotions and expressions that are without understanding.

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To renew the covenant here, is to renew and deepen the sense of relationship between the long travail of time and of the many gifts of God. The spiritual life is cleansed by a change of garments. Truth is clothed with simpler words. The ornaments of the beauty of revelation are put off that the mind may have the sorrow and discipline of labour. These are buried under the oak by Shechem. They are hidden for a time, that the roots of revelation in its understanding may strike deeper into the intelligence of the world. An altar is a form of recognition of the meaning of existence. The altar built here is called El-Bethel—God, of the House of God. This is to know God in the law of return and of perfect relationship between Time and Eternity. Here at Bethel, Deborah—bee, Rebekah's nurse, dies. Life has long been nourished by the sweets of spiritual discovery and consciousness. It must now be nourished by severe labours, for mental development and physical completeness. Deborah is buried beneath the oak of Allon-bachuth — oak of weeping. There is a steady growth of the Tree of Life that must be watered with our tears and by the postponing of the sweets for maturer years. Here the full promise of the future is renewed, while the fresh anointing of the stone in Bethel is a fresh pouring forth of spiritual treasure for further material and natural growth and development. The spiritual life is not to push aside the natural, but to rule and work with God in bringing nature into perfect harmony and fellowship with the spirit. In this time of sorrow and depression before Ephrath—fruitfulness, is reached, the last child of the soul is born. This child is called by his mother Benoni—son of my sorrow, and by his father — son of my right hand. Benjamin is the gift of Love. Love is born through much sorrow. Our very capacity to love is developed more by affliction than by joy. In gaining the divine love for all that is material and natural, we, of necessity, lose for a time the sense of the companionship

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of the soul's consciousness. While intelligence is being made strong, the moral sense grows less near. We grow for a long time by reaction and opposition, before we are great enough to face existence in its fourfold character. The spiritual life must go beyond the tower of Edar—flock. It must go beyond the strength of revelation, for all that can be gained by mental sorrow and discipline must also be added to the wealth of existence. It is in this land that Reuben—Desire, usurps the prerogative of the might of the spirit. In the consciousness of mind, Desire is naturally inclined to outstrip performance and claim the prerogative of completed toil. This is the one fault of Desire. When this fault is committed it is known, and though excused in the present, it must be corrected and atoned for in the future. The life of the Spirit is twelve-fold. Each of these great ones now born and named, must be fully evolved and made fruitful in all four divisions of life. While around these toils cluster our many sorrows, from this source will come the compensation of a completeness and fulness of life that shall be both God's giving and man's winning. Isaac's life is measured at the value of one hundred and fourscore years. This is Light in Light and Holiness in Revelation. All that is to be known is to be revealed and then die in its spiritual separateness, and be planted by the natural and the spiritual—Esau and Jacob—in Machpelah, the doubling of time upon eternity and of eternity upon time. In this conjunction the soul of all knowledge will pass outwards into visible expression in the life of the world, and all the fruit of man's toil be safe garnered into the eternal dwelling-places. In this consummation there will be abundant compensation for all the weary length of the way.

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## INTERPRETATION LXIII

# OUR MANIFOLD NATURE

### CHAPTER XXXVI

1. Now these *are* the generations of Esau, who *is* Edom.
2. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
3. And Bashemath Ishmael's daughter, sister of Nebajoth.
4. And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;
5. And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.
6. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.
7. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.
8. Thus dwelt Esau in mount Seir: Esau *is* Edom.
9. And these *are* the generations of Esau the father of the Edomites in mount Seir:
10. These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.
13. And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
14. And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.
15. These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,
16. Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.
17. And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; these *are* the dukes *that*

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*came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18. And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19. These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20. These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21. And Dishon, and Ezer, and Dishan; these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22. And the children of Lotan were Hori and Henam; and Lotan's sister *was* Timna.

23. And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24. And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25. And the children of Anah *were* these; Dishon and Aholibamah the daughter of Anah.

26. And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27. The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28. The children of Dishan *are* these; Uz, and Aran.

29. These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30. Duke Dishon, duke Ezer, duke Dishan; these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31. And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32. And Bela the son of Beor reigned in Edom; and the name of his city *was* Dinhabah.

33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34. And Jobab died, and Husham of the land of Temani reigned in his stead.

35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36. And Hadad died, and Samlah of Masrekah reigned in his stead.

37. And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38. And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39. And Baal-hanan the son of Achbor died, and Hadar reigned in

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his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40. And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41. Duke Aholibamah, duke Elah, Duke Pinon,

42. Duke Kenaz, duke Teman, duke Mibzar,

43. Duke Magdiel, duke Iram, these *be* the dukes of Edom: according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

## KINGS OF EDOM—PARENTAGE AND CITIES IN WHICH THEY RULED, REPRESENTING THE OPERATION OF THE SEVEN GREAT SPIRITS AND THEIR UNITED OPERATION IN THE HOLY SPIRIT IN THE NATURAL MAN.

| NAME | MEANING | NAME OF FATHER OR CITY | MEANING | CITY | MEANING |
|---|---|---|---|---|---|
| Bela | Consumption | Beor | Shepherd | Dinhabah | She gives judgment |
| Jobab | Howling | Zerah | Sprout | Bozrah | Sheepfold |
| Husham | Hasting | Land of—Temani | Sun burnt | — | — |
| Hadad | Mighty | Bedad | Son of might | Avith | Village |
| Samlah | Garment | of—Masrekah | Place of Rivers | — | — |
| Saul | Asked | of—Rehoboth | Streets or broad places | — | — |
| Baal-hanan | The Lord is gracious | Achbor | A mouse | — | — |
| Hadar | Mighty | — | — | Pau | A yawning deep |

Nature is rich, vast, varied, many sided, having abundant and great power; yet vast and varied as this wealth may be, it is but the forerunner of the greater wealth of the spirit. But owing to the greatness of the natural in the spiritual and of the spiritual in the natural, the two must, for a time, occupy a separate territory. While Jacob and his heirs remain in Canaan—the state of religious life and knowledge, Esau must take his

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## Divisions of the Natural Man in the Spiritual.

| Sons of Esau—Hairy | Meaning | Dukes of Edom—Red | Meaning | Sons of Hori—Cave Dweller | Meaning | Dukes of Seir—Rough | Meaning | Gift |
|---|---|---|---|---|---|---|---|---|
| Eliphaz | God is dispenser | Teman | Sun burnt | Lotan | A covering | Lotan | A covering | Illumination |
| Reuel | God is friend | Omar | Mountaineer | Hori | Cave dweller | Shobal | Wandering | Law |
| Jeush | Collector | Zepho | Watch | Hemam | Raging | Zibeon | Wild robber | Truth |
| Jaalam | Whom God hides | Kenaz | Side or flank | Alvan | Sublime | Anah | Answering | Love |
| Korah | Baldness | Korah | Baldness | Manahath | Resting place | Dishon | Leaping | Obedience |
| Teman | Sun burnt | Gatam | Burnt Valley | Ebal | Bare | Ezer | Union | Prayer |
| Omar | Mountaineer | Amalek | Dweller in a vale | Shepho | Unconcern | Dishan | Leaping | Discernment |
| Zepho | Watch | Nahath | Lowness | Onam | Strength | | | Sight |
| Gatam | Burnt valley | Zerah | Sprout | Ajah | A vulture | | | Hearing |
| Kenaz | Side or flank | Shammah | Fame | Anah | Answering | | | Touch |
| Amalek | Dweller in a vale | Mizzah | Terror | Dishon | Leaping | | | Desire |
| Nahath | Lowness | Jeush | Collector | Hemdan | Pleasant | | | Labour |
| Zerah | Sprout | Jaalam | Whom God calls | Eshban | Man of understanding | | | Illumination |
| Shammah | Fame | Timnah | Restraint | Ithran | Excellent | | | Law |
| Mizzah | Terror | Alvah | Sublime | Cheran | Union | | | Truth |
| | | Jetheth | Subjection | Bilhan | Tender | | | Love |
| | | Aholibamah | Tent of the high place | Zaavan | Causing fear | | | Obedience |
| | | Elah | Oak | Akan | Acute | | | Prayer |
| | | Pinon | Ore pit | Uz | Firmness | | | Discernment |
| | | Kenaz | Side or flank | Aran | Firmness | | | Sight |
| | | Teman | Sun burnt | | | | | |
| | | Mibzar | Fortified | | | | | |
| | | Magdiel | God is renowned | | | | | |
| | | Iram | Belonging to a city | | | | | |

| Esau's wives. | Meaning | Daughter of | Meaning |
|---|---|---|---|
| Adah | Pleasure | Elon | Oak |
| Bashemath | Fragrant | Ishmael | Heard of God |
| Aholibamah | Tent of the high place | Anah | Answering |

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departure into Seir,—the rough or turbulent life of the material world. The natural, like the spiritual, has many divisions, and these must all be evolved and understood before they can be fused into a unity. There is nothing accidental or fortuitous in either the natural or spiritual. All is going forward along the lines of both necessity and freedom. Life is subject to understanding. Our attainments though great, sublime, and in dimension infinite, are yet knowable. Both sincerity and certitude of truth are steps in the evolution of man. The rational proclivities of man's nature are as divine as the opposite tendencies of faith in things beyond reason. There is a blind reason in our consciousness that is greater than our merely natural reason, that goes before, making us captive to mystery and life unknown, to prepare us for the larger rationality of the understanding and comprehension of both natural and spiritual things. The natural man, though trying to sound the depths of being, is incapable of completing the task. He will never know the fulness of all life, save as he resigns his first-born prerogative, and admits the superiority of the operation of the spiritual intelligence; yet if this division did not break away with violence, and first do its very best within its power to have and to keep the dominion, man would never reach the full nobility destined by the very nature of God. It is because God is, and must be God, that the works of God must attain to their likeness to God. The diagram of these divisions of nature will help us to grasp some of the subtile workings and ways of divine wisdom in the evolution of our natural powers. Esau is married to three wives. The names given for these do not agree here with the earlier mention. Names in these writings frequently change, not because of the mistakes of copyists or the patchwork character of the production, as per the higher criticism, but because the name is representative of character, and, by the law of progress, character changes and requires a change of name. These three wives are now

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called, Adah—pleasure, Bashemath—fragrant, and Aholibamah—tent of the high place. The father of Adah is Elon—oak, the Hittite—fear. The oak, as giving food for swine, the symbol of the material life, is representative of revelation in the most mysterious division of the spirit. This state of intelligence is also of the low and fearful time in religion. The second wife is Bashemath—fragrant, the daughter of Ishmael—heard of God, sister of Nebajoth, —husbandry. She is the consciousness within the division of the body. Here life is fragrant with devotion and the things formerly heard. The third wife is Aholibamah—tent of the high place. This is the interior state of trance and vision, that is the abode of the progress of the higher life. In this division of consciousness man will arrive at the conjunction between the natural and the spiritual. But the full life of consciousness can never be sensed until the spiritual is added to the natural. The child of Adah, the first pleasurable but unknown state of consciousness, is Eliphaz—God is dispenser. Here is born the realisation of the divine bounty. Here man also long inclines more to God's giving than to the improvement by labor of his own powers. Sometimes we lean too much upon God and at others too much upon self, yet out of these extremes, we shall finally obtain the double life of safety and completeness. Eliphaz has for a concubine Timna—restraint, a sister of Lotan—a covering, the first illumination of the natural man on the still lower plane than this represented by Esau. Of this union comes Amalek—dweller in a vale, the eleventh in the order of Esau and representing the boundary of desire, by the things that are established, into which we are born. This Amalek is the father of a great and warlike people that many times stand in the way of our spiritual progress. Many are those who dwell in the vales without knowledge of, or hospitality for those things beyond the range of their vision. Amalek is the child of the restraining influence of religious consciousness before such life is truly married to knowledge.

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She is then a concubine and not a wife. Religion in its narrowest vale is yet a restraining power for good. The Amalekites play a prominent part in this great drama. They are, for long, one of the worst and most persistent foes of spiritual progress. They are all those states of opinion or life that are shut in to some one little vale. This race has many divisions. But God has sworn to fight against them until there shall be none. To the division of consciousness in the outer, is born Reuel—God is friend. God is a friend to the material interests of the world. He secures time and place for these by the fragrance of our devotion to the things heard long before. Without the established and ordered form in religion, man would be too much enamoured of the spiritual life to give attention to the great works of material conquests. To Aholibamah—tent of the high place, is born, Jeush—collector, whom God hides, and Korah—baldness. The meaning of these interior expressions depends upon these three. There must be a great collection, a vast generalisation as the foundation of the particular. No one can understand a single ligament of the body without a general knowledge of the skeleton. This interior operation of the natural mind is hidden and protected when its work is needed for the advance of truth. Baldness denotes the wearing away of our surface intelligence and the development of the interior. Korah is also a great power in the life of the spiritual man. This collection is the gathering of truth. This one whom God hides, is love for such experience, and this wearing away of the outer, to make way for the inner, is achieved by obedience. Our purpose does not require the full elucidation of all these names. The principal development of the natural in the spiritual is set forth in the line of the dukes of Edom. Eleven dukes are first mentioned, and at the close of the chapter, thirteen more names are given. This makes the twenty-four. These are as the twelve of the spiritual developed first as knowledge and later as life.

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The line of development from Hori—cave dweller, beginning with Lotan—a covering, is the line of the natural on a still earlier and lower plane of evolution than this of Esau. This lower and higher are brought into conjunction by Esau's marriage of Aholibamah, the daughter of Anah—answering. This was that Anah who found the mules in the wilderness as he fed the asses of Zibeon his father. The mule is the product of the ass and the horse, and the sacred mule is the union of the moral and the intellectual—the feminine and masculine, in one nature. In the dukes of Seir—the early life of nature, Truth is compared to a wild robber. It is gained by acts of violence. Man must break in and take what he has not earned. But when the hour of the spiritual life is born, there is an answering from within, and from the increase of these answers comes the first consciousness of the life of God in the life of the mind. At first man has only an occasional vision and realization of the reality of the spiritual life. But before the natural is ready to yield the direction of life to the spiritual side, this state of reception in consciousness—the tent of the high place, must become an habitual possession. After this comes Dishon—leaping, Obedience bounding above the earth. Ezer—union, Prayer, or man's heart lifted up into fellowship with the heart of God. And then Dishan—leaping, Discernment—flying, leaping or dancing between the heavens and the earth. But in this evolution of the natural in the spiritual, eight kings must reign in Edom before there are any kings in Israel. Man must attain to a kingly nature in himself before he can make the offering that is to win the larger life. The man of sin, which is simply the natural man, must first be revealed. This is also Antichrist—that which is before Christ, the fulness of the spiritual in the natural and the natural in the spiritual. The first king in this order of nature is Bela—consumption. This is the destruction of our earliest power of aspiration by

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unbelief. He is the son of Beor—shepherd, for unbelief comes of too much shepherding. The time comes to the natural man when no advance can be made save by determined revolt against being governed by others. If the old forms of aspiration perish, it is that new ones may grow in their place. Without such revolt belief would never pass to knowledge. The city of Bela is Dinhabah —she gives judgment. Our consciousness weighs, judges, and casts off things that are outgrown even when we are ignorant of the full reason for our doing so. The second king is Jobab—howling, the inarticulate and somewhat noisy revealings of the natural reason. He is the son of Zerah—sprout, for even this is the beginning also of a new life. The teaching of unbelief is very much like the howling and barking of dogs. But the dog is a noble animal and very near to the heart of man. Nature would be less homelike without the barking of the dog. Most of this noise is a beautiful watchfulness thrown around personal rights and the sacredness of the individual home. In like manner, the barking of unbelief is from watchfulness of God, encircling and guarding the rights of the individual and the sacred privacy of nature as the home of man. The city of this king is Bozrah—sheepfold. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." This is the natural, that has triumphed over the spiritual apart from the natural, and the spiritual that has gained the victory, by its long travail in time, over the separation of the natural from the spiritual. The garments of this noble life are all stained with the very life of the flocks of revelation without intelligence. This is the one shepherd of all the sheep. The third king in this order of nature is Husham—hasting. This is the mortal state of knowledge. This rapidly passes away to make way for the union of the mortal with the immortal. Husham belongs to Temani—the sun

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burnt land, the region of swarthy faces or mystery. The fourth king is Hadad, son of Bedad, son of might. This is the might of natural intelligence, fortified with knowledge of the meaning of revelation. He smites Midian—strife, in the field of Moab, the intellectual state of knowledge apart from consciousness. His city is Avith—a village, because, though this union is mighty, this state of consciousness in nature is small. The fifth is Samlah—garment, of Masrekah—a place of rivers. These are the natural streams of consciousness flowing towards the great sea of the spiritual. The sixth is Saul—asked, of Rehoboth—broad places. This is the understanding and leadership in truth that comes with breadth and liberality of nature. The seventh is Baal-hanan—the Lord is gracious, the son of Achbor—mouse. Divine wisdom is born in man, even as his own, though at its best, grows small in his own sight. The last or the wholeness of the natural man is Hadar, whose city is Pau—a yawning deep. His wife is Mehetabel—God is doing good. She is the daughter of Matred—God is pursuer, and Matred of Mezahab—the shining one. God will pursue all wickedness or onesidedness until there shall be none. The mother of this pursuit is the shining beauty of our own motherhood, that follows the natural man until all that is natural shall be married to all that is spiritual. No man is without this influence. All this is concerning the natural man; the man of sin that is before the spiritual man. We must learn in the spiritual to see God also in the profane, common and natural. The man who has been a rebel against our onesided religion is also blessed of God. The noble spirit that stands alone, that despairs for the world, and yet toils to improve it; that, in the absence of faith in or knowledge of God yet becomes a providence to his race and does his best to ameliorate the lot of mankind, is of all men the most desired in the heart of God. It is only such a manhood that can be a worthy offering and sacrifice for the saving



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of the spiritual. The only way to perfection in life is in the integrity of both reason and faith. We must know, in a rational way, before our faith in God can reach to the perfect passion of the heart's devotion. This man is that Anah, who, while keeping true to the natural and the rational discovers its alliance with and relation to the spiritual. This is the greatest discovery the world can make. The change in thought worked by the recognition of natural development and progress along the path of evolution, will be as nothing, to the change to be worked by this alliance of faith and reason and perfect co-operation between our natural powers and the mighty host of the spiritual man. He who sees the vast work of the world and the moral responsibility of the mighty oneness of life, and yet knows not the co-operation between the heaven and the earth is as one feeling himself sliding into a yawning gulf of darkness and despair. To all such solitary workers for good, the Spirit says, "There remains all the might of God that has not bowed the knee to Baal." This is the seven thousand, the life of the Elohim. This is no mere sentiment of God, no mere poetical feeling about a power divine that is the light of setting suns, but an actual and a holy fellowship between men on earth and all the mighty host of the heavens, ready to return and build in every faithful life and seeker for God in humanity and humanity in God, all the bowers of our immortal paradise and delight, past compare with all mortal joys. It is for this troubling of the waters, this new agitation of the depths of our consciousness by angel messengers that our world is waiting in almost breath-stilling hope of some mighty deliverance from present conditions. We have tasted the wealth of our manifold nature, we have touched life in all the varied interests of science and art, religion and poetry, travel and commerce, and the vast expansiveness of our cosmopolitan age, and yet, while the board is groaning before us with countless viands, there is a nameless hunger that naught satisfies and never can, till we

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strike through the veil between the seen and the unseen, the mortal and the immortal and clasp to our hearts the great fellowship and communion of the saints with the sane and pure ambitions of our human nature. This is thus, because man is created for the glory of God, and God for the enjoyment and glory of man.

## INTERPRETATION LXIV

## SINCERITY AND TRUTH

### CHAPTER XXXVII

1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2. These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3. Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5. And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6. And he said unto them, Hear, I pray you, this dream which I have dreamed:

7. For, behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

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11. And his brethren envied him; but his father observed the saying.

12. And his brethren went to feed their father's flock in Shechem.

13. And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15. And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16. And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19. And they said one to another, Behold, this dreamer cometh.

20. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24. And they took him, and cast him into a pit: and the pit was empty, *there was* no water in it.

25. And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

28. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

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29. And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30. And he returned unto his brethren, and said The child *is* not; and I, whether shall I go?

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32. And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many years.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

BEFORE man can know the law of being or possess the certitude and living joy of truth, he must be absolutely sincere and guileless therein. No story in all the Bible has been so welcome to the innocence of children as this of Joseph, and nothing is so closely related to that older childhood and innocence of an absolute sincerity in the pursuit of truth. Herein, with immortal beauty and simplicity, the Divine Mind has portrayed the nature and fortunes in our world of this child of the soul. The Might of the Spirit dwells in Canaan,—the low state of religion under ecclesiastical conditions, wherein knowledge in its unity with life,—the father of our sacred might, is long a stranger. Joseph,—increaser, has reached to the value of seventeen. This is Light in Light and Wisdom in Revelation. Revelation is wise in its perfect adaptation to our human needs. It comes as man is ready to receive it. It descends in some shape or another, whispering of fairer worlds and future glories, to every absolutely sincere seeker after truth. This child is keeping the flocks of revelation with the sons of Bilhah and the sons of Zilpah. These are the divisions of con-

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sciousness in mind and body. The sons of Bilhah,—Rachel's maid, are Dan, — Psychic Intelligence, and Naphtali,—Discernment. Those of Zilpah are Gad,—Obedience, and Asher,—Prayer. Of these in their earlier and more outward expressions, this perfect child of Sincerity, that knows no fear and no compromise, makes an evil report. The operations of Psychic Intelligence are often of a profoundly disappointing nature. They continually promise more than they perform. While these things are true and altogether upsetting to our physical senses, they are far otherwise than what they seem. All our earliest conclusions concerning them must undergo revision as we advance into the clearer knowledge. While Discernment is lacking in experience, though graced with the companionship of Sincerity, it nevertheless arrives at wrong conclusions. Obedience often clings to forms and established routine, while Prayer cries for things out of reach, or asks God to do for us, the very things, which, if done by God, would be man's undoing. These are the evils or limitations of these children of the spirit that are revealed to the deep seeing eyes of absolute Sincerity. This child of the soul is dear to the Might of the Spirit. This is the child of the Spirit's age. Sincerity in any one implies a soul of much experience and wisdom gained in former lives. Jacob loves this child, and makes for him a coat of many colours; the forms or states of feeling that clothe sincerity are many. It is a state of bright and varied hue. There is not a single form in all the myriad conceptions of religious life and knowledge that has not been worn by the Spirit of Sincerity. There is no belief so poor, so far from truth, that may not be held with sincerity. Whenever there is this one soul virtue, there is at least, openness and receptivity to further revelation. This is like a nest egg, which, no matter of what it may be made, may yet be the one fact essential to further increase. Sincerity is sweetly innocent and prophetic of its own greatness. The

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harvest of sincerity shall yet be the most honored in all the wealth of our spiritual possessions. The star of its beauty shall yet be the adored in all creation. There is a time when our other spiritual powers fail to appreciate the value and greatness of this child of the soul. Yet the day will come when the Spirit's Might and all its gifts, shall only be kept alive, by the prevision and provision of sincerity. While these dreams of his own greatness awaken envy among his brethren, his father observes the saying. There is in the Spirit's Might a great love and reverence for this divine human quality of sincerity. Whenever it appears, no matter what strange guises it assumes, and what erratic fancies it espouses, there is something that challenges and wins the admiration of all true men. Joseph is sent from Hebron—conjunction, the point of union between time and eternity, to inquire for his father concerning his brethren who are feeding their flocks in Shechem—shoulder. This is the city of truth. But when truth in religion is of the established order, being far from the point of contact in revelation between time and eternity, the care for truth easily passes from what is true to mere custom and routine of service. While looking for his brethren in Shechem, Joseph learns that they have gone to Dothan—custom. While looking for the powers of the spirit in the religious life in the fields of truth, Sincerity is often obliged to discover that they have thus been led away into the sterile life of custom. When Sincerity draws near to religion, hedged in by custom, it is seen afar off as an enemy. "Behold, this dreamer cometh." Here man does not like to be disturbed by any dreams that require change. Being content with what is established he looks with an evil eye on the innovator, the ambitious and growing mind that is for ever investigating and seeking new things. Herein begins the supreme tragedy of life. Herein the spirit is divided in its own powers. Here this child of Sincerity falls among envious and murderous inclinations.

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But the hope of Sincerity and the future of religion rests now with the divided nature of man's desires. This is Reuben, who, while joining with his brethren to cast Joseph into a pit, yet proposes in his heart to restore him to his father. Man desires both the old and the new. Desire is torn and rent asunder. Religion in any form is so near to the Divine, so closely allied to all that is dearest and best, that to give up the established order for new discoveries, is like rending the heart in twain. Thus it is, that through Desire, Sincerity is cast into a pit in which there is no water; an intellectual state of enquiry that is divorced from consciousness. In our feelings, we cling to what is, while in our ideas we are obliged to entertain what is promised. In the absence of Desire, Judah—Labour, discerns the Ishmeelites, called also Midianites, coming from Gilead, the strong and rocky state of obedience, and carrying on their camels,—the strength and will of the natural man, spicery, and balm and myrrh down into Egypt. While the church is separate from the world, there are those who are too obedient to the higher nature to forsake it. These are continually going out in the strength of nature, and offering, in the markets of the world, the best products of their spiritual labors. These are ever ready to give twenty pieces of silver—the money of the Understanding in Light, for the help of perfect Sincerity. It is the Labor of the Spirit that sells this child to those who trade between the church and the world, who seek to present the truths of religion to the order of the intellect, with the spicery and attraction of the imagination, as well as with the balm of obedience and the myrrh of suffering, in the outer for the sake of the inner. It is Judah—man's noblest and most princely spiritual power of Labor, that thus separates spiritual Sincerity from his own people, and sends him forth to be exposed for sale in the market place of the world. Herein is the divinest wisdom and the most subtle working of the power of God

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making provision for the future. At first it seems as though this child had been sacrificed and separated altogether from religion. Man may be sincere and pursue truth to its last conclusion in the world long before he is permitted to do so in the church. Here things are supposed to have been settled beyond change, even long before they fully content our own love and labour for what is perfect. But when Sincerity is thus cast out, its garment of many colours is deceptively torn and stained with the evidence of death. The letter is exalted above the spirit, the customary rules instead of the spirit of progress; and the spiritual life in the church is covered with sackcloth and the ashes of burnt-out things, and seems altogether stale, flat, and unprofitable. As long as sincerity in the larger pursuit of truth is absent, the spirit in man is even inconsolable. But while the spiritual life is thus darkened and saddened, the child of Sincerity is, in the world, sold as a slave to the spirit of intellectual and material progress. This is Potiphar—of the sun, the chief captain of the guard of Pharaoh—the lordly power of mind in the world. In the absence from the spiritual life in the church of Sincerity, Desire is forlorn. This is the cry of Reuben, "The child is not, and I, whither shall I go?" Never can our Desire—the firstborn of the spirit's might, be at peace without the virtue of sincerity in its pursuits. Never can joy of life pervade religion when perfect childlike sincerity and openness towards increase of truth is absent. But these days of darkness in the spiritual life are in order that the church may go forth into the world, and the world be drawn inwards into the church. Thus through all the changes of time the great first purpose of God is never lost to sight. Steadily through the rolling years the eyes of God are upon the fortunes of truth, and when there is sweet simplicity and childlike love of all that is true in the world, however much the spirit may suffer, this suffering is but the essential travail of the spirit

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in time for the perfect union of the heavens and the earth.

## INTERPRETATION LXV

## A STRANGE STORY

### CHAPTER XXXVIII

1. And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2. And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah ; and he took her, and went in unto to her.

3. And she conceived, and bare a son ; and he called his name Er.

4. And she conceived again, and bare a son ; and she called his name Onan.

5. And she yet again conceived, and bare a son ; and called his name Shelah : and he was at Chezib, when she bare him.

6. And Judah took a wife for Er his firstborn, whose name *was* Tamar.

7. And Er, Judah's firstborn, was wicked in the sight of the Lord ; and the Lord slew him.

8. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9. And Onan knew that the seed should not be his ; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10. And the thing which he did displeased the Lord : wherefore he slew him also.

11. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown : for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12. And in process of time the daughter of Shuah Judah's wife died ; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13. And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by

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the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15. When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17. And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18. And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19. And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20. And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21. Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

22. And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23. And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25. When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27. And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28. And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

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AMONG the many strange stories in these writings, there is none more strange than this one concerning Judah, his sons and daughter-in-law, Tamar. It has attracted attention by its very strangeness, and has secured both approval and reproach by its free handling of the facts of the reproductive life. It seems almost like an intrusion or an interlude, and yet it is a perfect continuity of the history of Joseph. These writings seem to be lacking in epical integrity and the order demanded of the intellect, only as long as we read them without the help of the light that the inner consciousness sheds upon the labours of the mind. The free handling of sex is condemned, because purity is confounded with ignorance. There can be no virtue that is not the product of victory over vice. Man's mind is like a boiling caldron, that must be stirred until it casts off its scum. Whatever of uncleanness there is in anyone must be probed and agitated until it is brought to the surface and cast out. Every influx of the spiritual life is followed by an agitation of the sensuous nature, until all its impurity is cast out and the body is made a perfect instrument of the spirit and the mind of the soul. The desire to be pure will never stand in the hour of temptation. Our desire must through labour and many victories, be fortified with the strength of habitual virtue or developed character. These so-called impurities of the scriptures are reflections of the sublimest purity. The mystery of sex is related to the mystery of life. Never will the one flower into perfection without the other. Never will man be pure without until he is clean within. Ceremonial purity of act does not protect from impurity of thought; so no adhesion to a form of religion can reveal to us the mystery of life. There is no purity in heaven nor in earth, until revelation is penetrated with the life of intelligence, and intelligence clothed with the perfect life and beauty of revelation. The beginning of this union rests upon the fortunes of perfect sincerity in the pursuit of truth. This is still the

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theme. It is Judah or Labour, who sells Joseph to the Ishmeelites or Midianites. This is the strife and contention that rages around the mystery of existence between the church and the world. There is no perfect line of separation between these two. Each is continually acting and reacting upon each other. Men of the world cannot refrain from the study of religion, and men of the church cannot refrain from seeking place and recognition in the world. Judah has for friend Hirah—distinction. This is the distinction conferred by learning. This pertains alike to the world and the church. Among scholars there is ever a spirit of fraternity, whatever may be their mutual differences. Hirah is called an Adullamite—justice of the people. The justice of the people is right division between the many interests of life. To make such division is the constant effort of true learning. Judah is ever the greatest, noblest, and most princely of all our spiritual powers. He is the one yet to be most praised, while Sincerity in the pursuit of truth shall be most worshipped. This is the meaning of the words, "For Judah prevailed above his brethren, and of him came the chief ruler: but the birthright was Joseph's." The right of pre-eminence belongs to Sincerity, and yet Labour for every excellence is the one power that wins, and from which comes the perfect division and the final lordship over all the things of heaven and earth. But this task of labour to understand all things is both long and varied. There is the labour to bring together mind and soul, intelligence and goodness, as well as body and spirit, form and substance. One of the great efforts in this direction is made through the alliance between religion and learning. In this union even the Canaanitish or low state of religion develops an advanced state of consciousness. This is Shuah—prosperity—who becomes the wife of Judah. The firstborn of this union is Er—to watch. The intelligence, born of religious labour in alliance with learning, is a state of watchfulness. It is an attempt to see

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more than to do. Here man's constant effort is to reach the heights and survey the whole nature of existence. The second born is Onan—strength. Knowledge leads to power. The third son is Shelah—peace. This is the beginning of peace between the visible and the invisible, the natural and the spiritual. But this first peace is not the true peace. At this time Shuah was in Chezib—deceit. The promise of life is too great to be discovered all at once. We often gain but a partial view, and yet persuade ourselves we have seen the whole. There is peace between learning and goodness in the low state of religion, that is far beneath the later peace that is to prevail between all the activities of the spiritual and the material divisions. Judah bestows a wife upon Er, his firstborn, whose name is Tamar—palm tree. This is the goodliest of all trees and represents the most noble state of conscious understanding in revelation. The palm is pre-eminently the tree of the desert. It proclaims to the weary traveller both food and water. Were it not for the many oases of conscious knowledge and understanding in the great unknown and uncultivated desert of revelation, we should never cross this realm of mystery. This is the beginning of the turning of the desert into a fruitful field. This consciousness is gained and bestowed by labour. To seek to question, to ponder upon the mystery of existence, toiling night and day, adding line upon line, precept upon precept, from the answering mind of God, is man's most noble prerogative and princely power. This is the one who shall prevail. Labour with perfect sincerity in the pursuit of truth, shall bring to man the prize for which all the ages have travailed. But Er, this first state of watching for the meaning, is a wicked one. This is a partial and one-sided state. Knowledge that does not lead to action goes away. The mere love of learning is also a lust. The greatest scholar may be wholly unsatisfactory as a man. The progress of the spirit, in the drawing together of the sundered halves of existence,

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will make an end of such one-sidedness. Er was wicked in the sight of the Lord, and the Lord slew him. The child of life and knowledge, sought by labour through learning, with consciousness in revelation, is next sought through Onan—strength. He also is wicked, and so is slain. Because the child will be counted as his brother's, he spills the vital seed of increase on the ground. Strength of mind alone, born of knowledge, is ever a selfish power. Instead of seeking to redeem and justify the former labours, such are evermore inclined to achieve a name for themselves. While this ambition is ofttimes productive of new discoveries, the strength that does not recognise its relation to the past, is a wicked strength. It shall also disappear before the advancing might of the Eternal Spirit. The law is that the younger shall honour the elder, and that the spirit of to-day shall raise up children to the spirit of yesterday. There is no fulness of life for man until he honours both the past and the future in the living present. Before we can know the things that are to-day, we must know the things that are to come. After this, Tamar must remain for some time a widow, though she is promised that Shelah—Spirit of Peace, between intelligence and goodness—shall yet achieve what sure seeking for knowledge and the strength that follows have failed to accomplish. There is a natural fear of the consequence of a too early acquaintance in this union of the understanding of revelation. Many apparent disasters lie along this path, and these our failures are all stepping-stones towards the final success. In this day of the widowhood of the understanding, Shuah—consciousness in learning—dies. For this death Judah is comforted, and with his friend Hirah, goes up to Timnath to shear his sheep. When consciousness in intellectual pursuits fails us, we turn to the work of the uncovering of the mystery of revelation by other methods. Then it is that the strange and subtle ways of the working of consciousness begin to appear, as given in the new version.

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Tamar sits in the gate of Enaim—enlightenment—in the guise of a harlot. This is the scarlet woman of mystery, tempting us to know what is beneath her veil. But for such privilege she exacts a price. Judah promises a kid. To give a kid is to connect this knowledge of the mystery with the life and progress of religion. When the kid is only a promise, a pledge is required of Labour. These are the signet, bracelets and staff. The new version of signet, cord and staff, is the better rendering. The signet is the name, representing character; the cord is the binding power by which captivity is made captive, and the staff is both spear denoting strength of thought and rod of measurement. These are all marks of the work of the spirit in man's labour to understand the inner mystery of life. When Judah seeks to redeem his pledge through Hirah with the promised kid, Tamar cannot be found. Because of this, Judah realises shame. When the love and pursuit of the secret of life is not followed with an increase of simple religion, shame abides upon the Spirit of Labour. But when such seeking bears evidence of fruitfulness this state of consciousness is justified by the pledge secured from Labour. There can be no real knowledge and understanding in revelation without labour. That which lacks the signet, cord and staff of Judah, is but a mere pretence. Every fresh birth of the understanding is either knowingly or unknowingly the fruit of labour. This is the law. God has left nothing to chance. There are no short roads to true knowledge. There are many deceivers and deceived in the traffic of mystery, that can no more give true life and joy to man, than a mere bought and sensual relation in the life of passion. If there is any fruit, there must have been labour and strength of thought, and power to bind and make captive the truth of revelation in its power to serve and bless the world. But while this relation is one of mystery, the product is not a perfect relation between life and knowledge. The perfect result can only come from a perfect

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and lawful marriage. From this birth comes knowledge, represented by Pharez—breach, pusher aside—and Zarah —sprout of life. But though knowledge is delivered first, life was the first to appear. On the hand of Zarah is the scarlet thread of life. The perfect child of Labour will be the absolute identity of life and knowledge. The spiritual life appears first in the scarlet thread of psychic life. The spirit of fulness of life and knowledge will have all his raiment stained with red. This Tamar is but one of many presentations of the mother of all life. These fronded palms lift themselves in air, only in the vast life of revelation. He who knows these haunts knows where beauty dwells and never ranges out of sight of God's constant love and care.

## INTERPRETATION LXVI

## INCORRUPTIBLE SINCERITY

### CHAPTER XXXIX

1. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3. And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5. And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.



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8. But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9. *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10. And it came to pass, as she spake to Joseph, day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11. And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14. That she called unto the men of her house, and spake unto them saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16. And she laid up his garment by her, until his lord came home.

17. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23. The keeper of the prison looked not to anything *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

NOTHING can corrupt the sincerity that is born of the spirit's might and moral perfection. We have all known those who could not be bought nor sold, and whom no

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lower way of immediate gain could win from the slow and exalted way of right. It would be incorrect to confound this order of sincerity with that of the youthful enthusiasm of our natural lives that often yields its honour in the hour of temptation. This sincerity of Joseph's is of the right kind. Though in the world it is of Hebrew stock, it comes from the other side. The man of strong character, of incorruptible mind, has in some way espoused the right, and stood firm for truth, until natural sincerity has bought the service of this child of the spirit's age and dearest love of soul perfection. Such strength may exist in man without any present sense of openness between the worlds. The strength we possess to-day comes of many lives. Because a man is a man in character, keeping God's law without knowledge of God, is no proof of the adequacy of the natural without the spiritual. Nothing is rightly judged until we receive the present together with the past, as well as the future. Joseph is sold by the Ishmeelites into the house of Potiphar—of the sun—an Egyptian, and the captain of Pharaoh's guard. Pharaoh is the life of the spirit in the realm of mind. The captain of the guard of this throne, is the spirit of progress and natural sincerity in devotion to truth. The Lord was with Joseph and he was a prosperous man. When our efforts after improvement are naturally sincere, they come at last to be fortified by this strength of character that is of a spiritual nature. But when we are thus intellectually sincere we may not be proof against the impatience of desire in the division of consciousness. When the intellect is willing to take the long and severe road, our natural consciousness would fly at once to the coveted goal. From this source comes the temptation to sensational methods in the various pursuits and enterprises of life. In journalism, in art and literature, the theatrical and surprising, the noise and power of notoriety and sensational effects are often relied on, in the place of the true and patient service in time to all excellence. This is the natural consciousness trying

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to corrupt this child of Sincerity. This impatience is found even in some of the methods of religious propaganda. Even here many have chosen this wanton for their well-beloved, and spend their time in devising some new method of attracting attention. This is the shameless one, who has fastened her eyes upon Joseph, and coveted the grace of spiritual perfection and beauty, without the just price of long and noble service and ministry to intellectual and moral development. In the absence of other men Potiphar's wife seeks to compel Joseph, to find only the empty garment in her hand, of the vanished youth. So do those sensational methods, in the pursuit of the ideal and perfect, lead to a like disappointment. All else in the house of Potiphar is permitted to Joseph. The natural consciousness that has its base in sensation must be true to natural intelligence. When it is false thereto, craving the spiritual without the natural, whatever of revelation such consciousness may grasp, it has no control over or possession of the inward life. With the emptiness of the garment from which the soul has fled, a false accusation of mockery is easily made against the worth of sincerity in the pursuit of truth. Though our spiritual visions come only to do us good, we make them appear the ministers of evil, whenever we allow ourselves to seek to obtain them by the sacrifice of any natural and lawful allegiance. All use of opiates, all forcing of experience, all love of spiritual ecstasy apart from the labour to know the whole meaning of life, is of this lustful nature. Many will eagerly seek to obtain the joy of spiritual intercourse before they have reached to the strength of mind and the moral purity that can maintain such intercourse with safety. That which belongs to the sincere seeker after all perfection, cannot be possessed by the mere seeker after a new sensation. It is because of this fault of our natural consciousness, in its eagerness to obtain the spiritual beauty by sensational means, and through disloyalty to the intellectual order, that this child of Sincerity

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is cast into prison. This tendency to ignore time and lawful labour must be cured. It takes long to learn that no accident or external advantage can be of help in the pursuit of truth. The prizes of life are open to all on the same terms. There are no accidents in the moral and spiritual order of the universe. Whenever the spiritual is sought with excess and disloyalty to the natural, the perfect beauty and incorruptibleness of the spirit is cast into the prison-life of long and weary toil for further improvement of what is natural. Then revelation from God becomes but the empty garment of the letter. But in this prison Joseph comes to honour, and whatsoever they did there, he was the doer of it. All that is truly done in this prison is achieved through a sincere devotion to truth. Every great invention, every true success in the natural order has come of such devotion. There is no success like success. There are no permanent achievements that are not blessed by the Spirit of Sincerity. All the great epochs of history, all the great beginnings of peoples and nations have been sincere, even in the dark and sorrowful prison-house of our separation from the bright world of spiritual vision. Without this beginning and preparation for the future, the other bright and varied gifts of our spiritual manhood could find no way of entrance through the narrow passages between Time and Eternity.

INTERPRETATION LXVII

## INTERPRETATION OF DREAMS

CHAPTER XL

1. And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2. And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

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3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6. And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7. And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to-day?

8. And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10. And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11. And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12. And Joseph said unto him, This *is* the interpretation of it: the three branches *are* three days:

13. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15. For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16. When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

17. And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18. And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

19. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

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20. And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22. But he hanged the chief baker: as Joseph had interpreted to them.

23. Yet did not the chief butler remember Joseph, but forgat him.

IN the realm of the sovereign mind there are two great purveyors. One is revelation, and the other the intelligence of its inner meaning. One is the chief of the butlers, and the other the chief of the bakers. When the pleasure of spiritual intercourse—the prerogative of sincerity in truth—is sought for sensational purposes, rather than for the righteous knowledge and keeping of the law as represented in the conduct of Potiphar's wife, both of these must of necessity fall into disfavour in the realm of mind, and be cast into the prison-house of the natural and material conception of revelation. But no matter how long this separation may last when the work of the suffering and loneliness has been accomplished, the inner world of beauty and life will return and begin to seek again for admission into the companionship of men. But this imprisonment lasts so long, that the first return of such experience gives sorrow rather than joy. As ignorant people fear any remarkable phenomenon in nature, thinking that universal destruction is abroad; so do most people tremble and fear before this first reopening of the doors of actual intercourse between man and God. After these two purveyors have dreamed each in one night, they are found sad and troubled. Now these have been placed by the keeper of the prison in the hands of Joseph. The safety and recovery of these two depend upon the sincerity with which man seeks after the wholeness of truth. When this trouble dawns there is comfort in the words of Joseph, "Do not interpretations belong to God? Tell me them, I pray you." Here sincerity seems to stand in the place of God. Right here is one of the most vital of

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all states of mind. In perfect sincerity man will have a keen realisation of the co-operation between man and God. God cannot reveal to us the inner meaning of this dream-world of beauty and life, unless we make our wants known and seek His face in absolutely sincere love of truth. Nor can man find the knowledge he seeks until he realises that interpretations belong unto God. Here the mind of man can do nothing working alone. There are many things that may be searched out or guessed out in the material order, but no one can arrive by guessing or any amount of solitary plodding at the interpretation of dreams, whether of the past or of the present. This is one of the things that requires the full strength of man and of God. This co-operation is impossible outside of the religious sentiment or the passion of the heart towards the living and personal God. It is one thing to believe that there must be a God, a first cause, an infinite power, an unknown force; and quite another thing to be in love with the known God. To know God is to know His lovableness. It is to know the humanity, the companionableness, the delightful approachableness, the sweet familiarity, and the infinite resources for giving pleasure and joy to His lovers, that are native to the character of God. It is also to know that with all these amiable qualities that the infinite mercy will not let man be cheated, and that when man relies upon heavenly intercourse for pleasure alone instead of also diligently seeking his own improvement, that God will even deny Himself and hide from all who would seek Him to their own injury. The sincere seeker after truth must be faithful in the prison-life of the material world, as well as acquainted with the fact that God is ready to reveal Himself and the whole meaning of existence. Thus encouraged, the chief butler is the first to unfold his dream. This dream is of a vine with three branches bearing blossoms and then grapes, which he gathers and presses into the cup of Pharaoh. The vine is ever

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representative of revelation. Its fruit grows in clusters. In this state there are many forms in one. To learn anything well, we must go again and again, even as we must pluck and eat many single grapes, to consume one bunch. This vine has three branches, for in every one of the four great dimensions of spirit, body, soul, and mind, there are three branches. In the division of mind these are Obedience, Prayer and Discernment. The dream is discovered by the Spirit of Sincerity to be prophetic of the return in three days of this chief butler into the favour of his master. When man after Obedience and Prayer reaches to Discernment in the meaning of revelation, this servant regains the favour of the ruling spirit in the realm of mind. When this restoration takes place, Joseph desires to be had in remembrance and be brought out of this gloomy prison-house. When the promise to the chief butler proves favourable the chief baker also relates a dream. His dream is of three white baskets on his head, in the upper one of which there was all manner of baked meats for Pharaoh, and the birds did eat them out of the basket. That these baskets are white, denotes that these receptacles for intelligence are of the first state of religion. That the baked meats are in the upper basket, means that intelligence of the higher things has been sought for before the lower. Whenever this is done, this kind of intelligence is consumed by the birds of the air. Our loftier aspirations are fed, but our lower needs are starved or ignored. While our intelligence is of this order, it cannot be restored to the favour of mind. While the chief butler is restored, the chief baker is hung. When revelation is renewed, the old order of intelligence that has separated the spiritual from the natural, shall be cut off. The one act is as merciful as the other. We must feed our beasts as well as our birds. We must know the deep and low lying things as well as the high. We must fill each act of Obedience, Prayer and Discernment with the bread of true knowledge. But though the

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chief butler is restored to his office he forgets the prayer of Joseph. When man begins again to have experience of revelation, though the wine is new, he yet becomes forgetful of the sweet sincerity that opened to him at the first the inward sense. Pride in the beauty and sweet delights of revelation leads to many a fall, before man learns to be at once both trusting towards God and faithful to all human obligations and the sense of oneness with man as well as God. The pride of being something apart from and better than others is very great, and our full mastery over this is only achieved after many falls. To forget Joseph, is also to forget that this power of interpretation in revelation is open to all on the same terms. It is hard for the official teachers of religion to make this acknowledgment. To do so seems like wholly abandoning the prerogative that gives them place and power in the world. The sense of greatness and elevation above others is fearfully intoxicating. Whatever man associates with gives colour to his life. This very constant fellowship with the greater things in itself is dangerous. He who remembers Joseph, will remember that the life of the spirit is also in all sincere and lowly devotion in the prison, as well as honour and pleasure in the fairy palace of the skies. Sincerity cannot be delivered out of the prison until its nature is known as the greatest benefactor of man in all the world, both in relation to the things of Time and of Eternity.

## INTERPRETATION LXVIII

## PRESERVER OF THE AGE

### CHAPTER XLI

1. And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

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3. And, behold, seven kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6. And, behold, seven thin ears and blasted with the east wind sprung up after them.

7. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11. And we dreamed a dream in one night, I and he; and we dreamed each man according to the interpretation of his dream.

12. And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13. And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15. And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16. And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18. And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19. And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20. And the lean and the ill favoured kine did eat up the first seven fat kine:

21. And when they had eaten them up, it could not be known that

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they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23. And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

24. And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26. The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27. And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28. This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29. Behold, there come seven years of great plenty throughout all the land of Egypt:

30. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31. And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*:

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40. Thou shalt be over my house, and according unto thy word shall all my people be ruled : only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ;

43. And he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he made him *ruler* over all the land of Egypt.

44. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45. And Pharaoh called Joseph's name Zaphnath-paaneah ; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

46. And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities : the food of the field, which *was* round about every city, laid he up in the same.

49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering ; for *it was* without number.

50. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah the priest of On bare unto him.

51. And Joseph called the name of the firstborn Manasseh : for God, *said he*, hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim : for God hath caused me to be fruitful in the land of my affliction.

53. And the seven years of plenteousness, that was in the land of Egypt, were ended.

54. And the seven years of dearth began to come, according as Joseph had said : and the dearth was in all lands ; but in all the land of Egypt there was bread.

55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread : and Pharaoh said unto all the Egyptians, Go unto Joseph ; what he saith to you, do.

56. And the famine was over all the face of the earth : and Joseph opened all the storehouses, and sold unto the Egyptians ; and the famine waxed sore in the land of Egypt.

57. And all countries came into Egypt to Joseph for to buy *corn* ; because that the famine was *so* sore in all lands.

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THE greatest of all laws is the principle of exchange between the heavens and the earth, together with the conscious and intelligent division of man's dual nature. This great diastole and systole—expansion and contraction—is in the very heart or master truth of the universe. In reaching this heart of truth its infinite variety is forever surging in and out of these gates of its duality. To try and avoid this at the demand of any literary canon of the sin of repetition would be to leave out the motive theme of this mighty drama. This is the subject of the two dreams of the sovereign-mind, concerning the fat and lean cattle; the good and bad ears. Though the dream is double, yet it is one. The same great truth is repeated to make it sure. To the spirit in the state of mind, there is a period when the necessity arises of comprehending the meaning of this double dream. For this explanation all the magicians and wise men of Egypt are inadequate. The mental force alone must ever fall short in explaining the law of life and the mystery of existence. Science working alone is as helpless as religion working alone. Nor will this ever be revealed from God without man's co-operation in the spirit of sincere devotion to both sides of the circle of life. The chief butler, the power to receive and press out the red wine of revelation, is as helpless as the other faculties and servants of mind. Man in this state becomes intoxicated with his own greatness and forgets the spirit of perfect sincerity and spiritual disinterestedness that first won for him the taste of this stream of the heavenly life. But when the mind is troubled, when the whole burden of the world to know and see, to see and know the nature of the mystery that surrounds, is sorely felt, this sin of forgetfulness is remembered and man recalls to his service that quality of spirit that can interpret dreams by its loyalty to both self and God. The nature of the successful spirit is expressed in the words of Joseph, "It is not in me," and "God shall give Pharaoh an answer of peace." The sincere and

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true spirit in the service of truth makes no boast nor claim for itself. It seeks not for self but for all. When this spirit has found a place in the heart of man, there is no mine nor thine. All is God's and all is man's. It is not in man, yet shall God, when man does his part in the world, give the answer of peace and foreknowledge of the nature of life, without which, the questioning troubled mind can have no peace. The world is labouring with the trouble born of this double dream. Everywhere there is unrest. The old answers of the mental toilers no longer satisfy. The men of science without religion, and the men of religion without science, the men of philosophy without action, and the men of action without philosophy, all stand dumb before this greatest of all our mental problems. The one and only power to answer this great question, is this man of perfect Sincerity. Joseph is thirty years old. This gives Knowledge in Light. Religious light from God enters, bringing Knowledge. There is a stream of conscious questioning and answering established between man and God. Man knows where to go in the hour of trouble. He has become conscious of the mind that knows all, and of the moral and intellectual quality that relates the mind of the individual to this universal mind. "It is not in me—God shall give Pharaoh an answer of peace." I am no greater than others: sincerity is only one of the many qualities of spirit that have become self-conscious in man. But wherever there is this quality of sincerity in its strength and moral purity, the child of the spirit's might and of the soul's perfection, there is this calm confidence, this absolute certainty of having found the way of access to the Universal Mind; and of being an instrument of exchange between the mind in all men and the greater mind of God, that holds in its greatness all that is forever, as well as all that has been acquired by time. Before Joseph enters this royal presence he shaves and changes his garments to

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make himself presentable. This presentation of what we learn to-day in the prison-house of separation, that satisfies our own needs may not be enough when we are summoned to give satisfaction to the mind in its operation in all men. There should be no carelessness or indifference concerning the method of presentation. We may be certain of the fact that the world needs, and yet keep it back until we have rightly clothed it with becoming and beautiful words. It is not enough that the thought be clear to your own mind. You must also make it meet the critical approval of the general mind. For this, the evidence of toil must be put away. The rude forms of first expression should be sacrificed for those that have been the subject of care and choice. Joseph first discovers the law and then is recognized as the most fitting man to administer the same. He is both the agent of the ingathering and of the uncovering. He rides in the second chariot. A chariot is a means of progress. Only Pharoah is before and above Joseph. Mind must prepare the way. There must be some education and strength of intelligence to make sincerity valuable. The work of Joseph is impossible until mind has been evolved to some degree of strength and done its best to find out the nature of things by strength of intellect. Joseph is called Zaphnath-paaneah, —preserver of the age. He is married to Asenath—dedicated to Neit, the Egyptian name for Minerva—the virgin divinity. Minerva is said to have sprung full grown from the brain of Jupiter—the All Father, or great Spirit of Revelation. She is the perfect consciousness of the secret meaning of revelation. To this the consciousness of spiritual sincerity is fully dedicated. To understand the nature of this period in the evolution of life, we must grasp it in its application to the large and general movement of history. The life of the spirit enters into the work of material accumulation only under conditions that are in keeping with its quality. When the mind is exhausted, when the forms of pleasure and the ways of life

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are of long standing and a world weariness is upon the age: there is no help along the lines of outward increase. Then poverty, misfortune and disappointment of every kind must wean us to outward things and force us inward. But when new and virgin lands open before us with unknown opportunities; when in the spirit of liberty there are new institutions to found, new ways to discover and make perfect; while the sweet of labour is felt; while outward conditions of life are fresh, simple and natural; when the spirit of brotherhood, of friendly helpfulness in the common struggle on the frontiers or in the wilderness of a new world levels old time distinctions and brings out the best and noblest qualities of human nature; then it is that the years of plenty and of rapid increase are preserved from harm by the tax put upon them by sincerity for future good. The early life of a great people or of a great church is one of rapid accumulation and of plenty, yet because the breath of sincerity and of devotion to the future blows through them, they are years of health as well as of outward prosperity. The evil of materiality comes only when these things are loved for themselves instead of for their power of service to moral and spiritual aims. That which is true of material wealth, is equally true of intellectual possession. The mere love of knowledge for its own sake can be as corrupting and destroying to all that is noblest and best as the love of material wealth. So that when religion becomes a trust in numbers and material wealth and influence in the world, it soon falls into sterility and decay. Then is the time to draw out the inward meaning. In this Sincerity in Truth, must be the power that uncovers. Joseph both lays up and sells the corn. Then the days of our ignorance and trust in outward things are found to have a true place in the perfect whole. They have laid up substance for future need. To draw out the meaning of the past, is to make it one with the living present. To Joseph are born two children. One is called Manasseh—causing forgetfulness;



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and the other Ephraim—doubly fruitful. Manasseh is the Law and Ephraim the Truth. We first possess truth as law, or in the abstract and eternal sense. This is a great joy, but there is a greater. We only really know the truth after it has become one with life. This is the abstract clothed with the concrete, or the Eternal after it has been clothed with the life evolved by all the spirit's travail in time. This last born of truth in its objective and subjective unity is much greater than its first apprehension as the law. Manasseh causes forgetfulness of the sorrow that man knows when he is by labour and sincerity in the pursuit of truth, separated from his own spiritual kindred. These days of trial are forgotten before the perfect beauty of the law of existence that turns everything to account at last. This joy is soon followed by a greater joy when the law comes full circle with the life, and intelligence and consciousness are perfectly allied. The days of thought without emotion and of emotion without clear discernment are alike incomplete. But these onesided states are food for each other when sincerity governs both the outward and the inward seeking. There are then years of plenty and years of famine, and the years of famine are even better than the years of plenty. In this new land of America under the happiest auspices of freedom and sincerity, of devotion in religion, we have had years of plentiful increase in the growth of religion. But the outgoing has reached its limit. Here success no longer wholly seems to satisfy, something else is asked for and expected. The days of famine have come. A great hunger awakens for the fifth part, which is, the spiritual meaning of the former things. As freedom and sincerity governed the life of accumulation, so must sincerity now draw out and make realisable the inward or spiritual sense.

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## INTERPRETATION LXIX

# ROUGH WAYS CONCEALING LOVE

### CHAPTER XLII

1. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3. And Joseph's ten brethren went down to buy corn in Egypt.

4. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5. And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6. And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8. And Joseph knew his brethren, but they knew not him.

9. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10. And they said unto him, Nay, my lord, but to buy food are thy servants come.

11. We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12. And he said unto them, Nay, but to see the nakedness of the land ye are come.

13. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14. And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15. Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

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17. And he put them altogether into ward three days.

18. And Joseph said unto them the third day, This do, and live: *for* I fear God:

19. If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21. And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22. And Reuben answered them, saying, Spake I not unto you, saying, Do no sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23. And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26. And they laded their asses with the corn, and departed thence.

27. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28. And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29. And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30. The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31. And we said unto him, We *are* true *men*; we are no spies:

32. We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33. And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34. And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: *so* will I deliver you your brother, and ye shall traffick in the land.

35. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

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36. And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

THE Eternal Heart of Love is beating just behind every appearance to the contrary. Man, if he could, would banish sorrow and pain, poverty and disease, misfortune and death from our world. What man would do if he could, God could do if He would. God will do all and more than man can conceive or wish, only He will do it in the way and at the time that will give to man the perfect life for which he is designed. Mere happiness and life would be but a state of consciousness without intelligence. In God there is both the knowledge of all and the life of all. Such life and knowledge can only become man's, after he has lived under varied conditions and by resisting and subduing evil, attained to a nobility of character and greatness of love like unto God's. When one form of religious life is exhausted and ceases to be satisfying, there can be nothing new revealed, until we have drawn out and used for food the hidden meaning of the things that are. If God is to be known in the things to be, He must first be found in those that have been, and even now are. When there is no bread in the land of Canaan—the low and merchant state of exchange between the worlds, there is corn in Egypt. When the soil of the present is unfruitful, the mind has still to find the love-side of God in all the past as well as present. This problem of evil is one of the greatest with which the mind must grapple and solve. The children of the spirit must go down into Egypt to buy corn, that they may live and not die. Joseph—Sincerity, is already there, the governor of the

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land, and Benjamin—Love, is witholden lest mischief befall him. The danger to Love, is that man finding good in evil, may love the evil for the sake of the good, and do those things that ought not to be done. We must learn to reverence and to know all that is, and while seeing the good produced from the evil, yet at the same time both hate and shun what is evil. Wherever there is perfect sincerity in the pursuit of truth there is recognition of what is good and hostility to what is evil. The sons of his father are known to Joseph and the absence of the spiritual quality of love is immediately recognised. This going down into Egypt is the enlarging of the life of religion to include the material interests of the world as well as those of the spiritual. The church must advance into the world, and the world be indrawn into the church. The vast and varied interests of our world life are gradually permeating the religious organisations, while the spiritual aptitudes of the few are becoming the normal qualities of the many. The best elements of the world and of the church are no longer capable of distinction and separation. Man is born to this dual inheritance; and the force of destiny together with the increase of exertion, are both leading to its discovery and administration. A mighty famine will come into every state of religion divorced from the world; the old views and methods will become dry and unsatisfying. Expanding sympathy of man for man will cast off the old and narrow conceptions of the love of God, and require for food a knowledge of God that makes Him lovable to our human sense of love and fellowship. This larger spirit appears even in the world before it is found in the church. Here man meets with man as man, and in every state of suffering and need ministers to the sufferer for humanity's sake. But when religion has been long nourished apart, this going forth into the larger life is with reserve. The best love is still kept back for spiritual things. To this state of reserve and withholding, absolute sincerity of devotion to all that

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is true presents a rough appearance, speaks in an unknown tongue. There must be an interpreter between them. By the life of mind, there shall be no change in this treatment until the spiritual seeking for the food of larger knowledge shall be graced with love. This is no easy thing. Spiritual love has been so long kept apart that when religion tries to get out into the world, it often succumbs to the worldly spirit instead of baptising and blessing the world with its own. Many have gone out with fair hopes and noble ambitions who have allowed their best to be drowned in the world's worst, instead of merging its best into unity with their own. Still it is better to go and fall, than to play a coward's part and die of starvation in exhausted conditions. Those who fall shall rise again purified by want and the emptiness of material things without the spiritual. Everything that is spiritual falls to rise. The motion of the stars is that of a continual falling as well as a rising. The lower the fall, the higher the ascension. The deeper the trough of the sea, the higher the succeeding wave. The life of the spirit descends that the lowest depths may be brought into equality with the everlasting heights. Without this falling down of the spiritual into the intellectual and material conditions, man would remain for ever in a state of insensibility to the highest joys of perfect knowledge blended with life. In this enlargement of the religious life to include the material in the spiritual and the spiritual in the material, the bond of unity must be one of love as well as of knowledge. We must be more than spies, or searchers into the nature of things; we must bring down all our consciousness as well as all our intellectual force, before we can find in the inner life the meaning of every fact of nature and history as well as revelation. Sincerity in the pursuit of truth requires this, and will never reveal its face of love and power short of such complete consecration. Present success rests upon former labours. Nothing but long service and devotion

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to truth in all its many and varied forms of nature and spirit can draw forth at this time of scarcity and exhaustion of established conditions, the innermost meaning and abundance of all good things. The conditions are fixed and absolute. While the way of toil seems hard and rough in its outward appearance it is the way of Infinite Love. Though Joseph speaks roughly, and through an interpreter, yet must he turn aside to weep, with the strong affection and rush of kinship that exists between every quality of the spiritual man. At first the ten are placed in ward for three days together. This is the term of knowledge. When a little knowledge of the way is gained, all but Simeon are released to take food to their wives and children. There are no hard and sharp lines between the various ages in the evolution of the spiritual, any more than in the natural. Every great discovery is found to have been partially made by others. The old and new glide in many ways into each other before the new is fully established. A partial deliverance is worked for the spiritual life when Simeon—Hearing, is bound and kept as a hostage for Love. Man must be made captive to the law and gospel of interpretation in the realm of mind, until by the ardour of his love, and the strength of his labour he makes this captivity captive. In the meantime Joseph returns the money in the sacks of his brethren. The only price required is not yet given. There must be a full love for and reliance upon this principle of interpretation. The meaning of existence must be sought with love and perseverance. Enough is given for a little while, but the full salvation for this time of famine in the spiritual world, awaits the coming of Love under the protection and guarantee of Judah—the princely power of Labour. Though Reuben—Desire, guarantees the life of Benjamin with the lives of his own sons, this security is not enough for the Might of the Spirit. These rough ways and severe demands seem at times against the spiritual life. "Joseph is not," Sincerity

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is absent from the recognised means of spiritual progress. "Simeon is not," Hearing has been made captive in the realm of mind to a new form of understanding. Now Love, the last and best of the soul's children seems demanded for new things, and to the aging spirit in religion long accustomed to other ways this new demand seems to forbode mischief and further sorrow. Yet these very sufferings of the Spirit in time are all a portion of the ways of truth by which man is being created in the image of God. The manifest can only reveal the life of God, even as we both love and do the will of God. All men are in outward appearance more or less representative of the things they love and the company they keep. Before we can reveal the Divine we must long keep company in the sincere love and labour of our minds with all the works of God both in the heavens and the earth. This is the one and only way to success.

### INTERPRETATION LXX

## SINCERITY, LOVE AND LABOUR

### CHAPTER XLIII

1. And the famine *was* sore in the land.

2. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4. If thou wilt send our brother with us, we will go down and buy thee food:

5. But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6. And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

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7. And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10. For except we had lingered, surely now we had returned this second time.

11. And their father Israel said unto them, If *it must* be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight.

13. Take also your brother, and arise, go again unto the man:

14. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

15. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17. And the man did as Joseph bade; and the man brought the men into Joseph's house.

18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19. And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

20. And said, O sir, we came indeed down at the first time to buy food:

21. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

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22. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23. And he said, Peace *be* to you, fear not; your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24. And the man brought the men into Joseph's house, and he gave *them* water, and they washed their feet; and he gave their asses provender.

25. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26. And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27. And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28. And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30. And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31. And he washed his face, and went out, and refrained himself, and said, Set on bread.

32. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33. And they sat before him, the firstborn according to his birthright and the youngest according to his youth: and the men marvelled one at another.

34. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

THESE three are the noblest and greatest attributes of the Divine nature. Man is only divine in proportion as all his other powers are subservient to these. The spirit in man can never be fully satisfied as long as either of these is absent or in any way at cross purposes with each other. The strongest desire for excellence is not enough. It is

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to the noble spirit of Judah—the gift of Labour, we are indebted for the drawing together of Sincerity and Love. He becomes security for the safety of Benjamin. Those who have once laboured to find spiritual food in the realm of mind, have soon learned that there is no safety here apart from the religious spirit and the full devotion of the heart as well as strength of the mind to both God and man. No one can behold the face of Sincerity here in peace and keep these two apart. While the spiritual life is dependent upon the labours of the spirit in the realm of mind, the spirit in that division is equally dependent on what has been laid up within. While there is corn,—the fruit of the earth, to be found in Egypt,—or mind, the secret and hidden things represented by nuts and almonds, balm and honey, spices and myrrh, come from the spiritual side. The best things of life are hard to obtain, like nuts within hard shells. But while the nature of existence is thus hidden and hard to come at, this labour to bring together the heavens and the earth is one that holds both the sweet and bitter—the honey and myrrh. Myrrh is representative of suffering. The sweet must long be taken with the bitter to make it wholesome. Besides this offering, double money is to be taken to make good that which was returned in the sacks. While the spiritual life is ready to pay for every advantage it receives from the labour of the mind, and give knowledge for knowledge, there is a higher law at work than this principle of barter of one kind of knowledge for another. Though the purpose of our labour be to acquire wealth and variety of knowledge, the growth of the moral nature in the development of character is of more consequence than any addition to the things we know. The best influence of education is on the moral side. While knowledge is the hunger and motive that drives us on, the thing we realise is something better. To be, is more than to know. Before man can possess the fulness of knowledge he must have grown into the divine quality and

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fulness of love. Could we know all things of heaven and earth without love for God and all men, and the moral excellence that is inseparable from love, such knowledge would be as useless as a jewel lost and buried in a muck-heap. There is a higher reward than to know. Though the meaning of existence, as represented by the double money, is still to be kept within, the reward of sincerity is to be otherwise secured. But when the Spirit of Sincerity beholds Love, the one other quality of the spirit's might, and the soul's most perfect excellence, there is a drawing together of the various powers of the life of God in the realms of mind and of spirit. For a time the one must weep alone and be a stranger to the other. Love does not always know its own. Religion has been so long kept apart from mental freedom and devotion to all knowledge, that this perfect child of Sincerity is even unrecognised by those who are looking for the larger life and interpretation of God in nature and in spirit. While his brethren are known to Joseph, Joseph is still regarded and feared as a stranger. But when Love shall appear in the world, Simeon—Hearing—will be unbound and a generous feast will be spread for the nourishing of both the spiritual and the mental qualities of being. But in this feast Joseph eats by himself, and the Egyptians and Hebrews by themselves, for it is still an abomination for an Egyptian to eat with a Hebrew. This is that state of mind wherein man studies and patronises religion, but regards everything that transcends the intellectual order as an abomination or superstition. It is only the perfect sincerity that will not partake of the spiritual without the natural, nor of the natural without the spiritual, that will finally bridge the gulf between the objective and subjective, the abstract and concrete states of mind. Those who accomplish this, must know much bitterness and sorrow of separation from those they love, both in the world and in the church. They must for a time consent to be misunderstood of all men. Where there is this

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spirit of sincerity and of long service to every interest of life and knowledge, there is discernment of the law of evolution. Things are known in their relation to time as well as to eternity. Each one of the brethren of Joseph is placed at the table according to his birthright. There is something startling in this discovery of the evolutionary law. The principle of order and of relationship, and the proper subordination of each part to the whole, will be revolutionary in the life of religion. But while sincerity of spirit in the service of truth, cherishes and honours each power of the higher life in just proportion, that which is bestowed upon the grace of love is five times as much as that which is given to any other excellence. Of all things, to the clear discerning mind acquainted with the counsels of God, love is the greatest. Just so long as love remains undeveloped there can be no perfect exchange between Divine Revelation and man's understanding. Were this allowed before, there would be no power left adequate to the completion of the process of creation. Against this there is no appeal. No narrow or onesided outlook upon religion can attain to the heavenly fellowship. Love must appear in our world. The barriers between the church and the world must fall away. The things that divide in religion, that assume God's partiality for some one religion or one race, or anything that is less than universal love of all in each and of each in all, must all be outlived before the perfect knowledge of all things above can grace the knowledge of all things below. As long as love does not recognise the nature of spiritual sincerity, toiling and ruling in the realm of mind, this beauty of the soul must make himself strange even to his own spiritual kindred.

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## INTERPRETATION LXXI

# NOBILITY OF LABOUR

### CHAPTER XLIV

1. And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3. As soon as the morning was light, the men were sent away, they and their asses.

4. *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5. *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6. And he overtook them, and he spake unto them these same words.

7. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?

9. With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10. And he said, Now also *let* it *be* according unto your words: he with whom it is found, shall be my servant; and ye shall be blameless.

11. Then they speedily took down every man his sack to the ground, and opened every man his sack.

12. And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13. Then they rent their clothes, and laded every man his ass, and returned to the city.

14. And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15. And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16. And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17. And he said, God forbid that I should do so: *but* the man in

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whose hand the cup is found, he shall be my servant; and as for you get you up in peace unto your father.

18. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, *and* buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

28. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30. Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31. It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

Of all noble qualities that man is endowed with, both naturally and spiritually, labour is the noblest. This is Judah, the prince of all the tribes. The greatness of

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man, both generally and individually, rests more upon labour than upon anything else. Genius has been defined as an infinite capacity for taking pains. The higher genius of the poet and seer are the flowers that have sprung from much labour in former lives. The great works and successes that are honoured among men, when searched to their foundations, will always be found to be chiefly indebted to persevering labour. The difference between the comforts of the present and the discomforts of the past are largely due to the labour of mankind. Herein man is a fellow-worker with God. We have yet to learn how much the works of God are indebted to the toils of man, and how much the achievements of man are indebted to inception from God. In the present chapter we are made to love and admire the character of Judah—the great Spirit of Labour. But this greatness of labour is most impressive whenever it is inspired by love. Judah is security for Benjamin and nobly does he fulfil the task. It is not enough that Joseph—Sincerity in Truth—be refreshed with a momentary sight of love. By some means or another, this and all other spiritual qualities, must be brought down into the kingdom of mind. When Sincerity has begun to uncover the meaning of existence in the search for truth, this quality of the spirit will act in such a way as to capture the service of spiritual love, and through love, of every other spiritual power. The double money brought down is returned in the sack, while the silver cup, representing the understanding or power to press out the meaning of revelation, is placed in the sack of Benjamin. It is more important to interpret the meaning of existence by the power of love, than by any other quality we possess. The chief steward of Joseph, by which this act is accomplished, is that spirit that sets more store upon character than upon creed, and that cannot limit its sympathies to any one system or method of worship. To those embued with this spirit, kind hearts are better than intellectual endowments, and moral



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worth and quality of life more desirable than knowledge. Many are ready to delay the final solution of the problems of life, by devoting themselves to acts of present improvement. All who are governed by this principle in the sincere search for truth, are ready to leave something to be discovered by others, if they can do anything to enhance the moral sense and enlarge the life of justice and love of man as well as God. All who are working in this spirit, even though like this steward of Joseph they but fill a nameless and minor part in the great drama of life, are helping to secure the finding of the cup of divination in the sack of Love. Though this search begins with the eldest who is Reuben—Desire—it is not found until the sack of Benjamin, the last and the youngest, is searched. At this discovery Benjamin has nothing to say. Love does nothing to deliver itself from this dilemma. Love goes ever as a lamb to the slaughter. But Love alone is even at this moment in a great danger. The mere love of the inner meaning of revelation in the kingdom of mind, would bring down the gray hairs of the Might of the Spirit with shame and sorrow to the grave. The might, born of knowledge and life in the spiritual life, would soon be put to shame by the imprudences and extravagancies of love. The hope and security for all, rests with the nobility of labour that is pledged to bring back love without harm into the life of the spirit. It is not enough to be sincere and to love with passion the ways of God. We must also labour with endless perseverance and pains to make clear and to justify these ways of God, by relating them to the ways and needs of man in the natural as well as the spiritual world. Judah is ready to make good his pledge by becoming the servant of Sincerity in Truth, instead of Benjamin. Labour takes up the vast toils that depend upon it, in order that the spirit may not be grieved and dishonoured by any divorce between goodness and intelligence. While the evolution of love must be secured at any sacrifice, we must guard

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the passion of the heart from its own heedlessness to all but love. Labour must take up the cause of this silent one and defend it in the hour of peril. Nothing but this noble and self-helping spirit in religion can reconcile thereto the spirit of sincerity and make possible the full alliance between the church and the world. Man has to be true to himself as well as to God. It is not true that all the glory belongs to God. God is the glory of man, while man is the glory of God. We see God through the works of men as well as in the inward vision. We cannot let go of the praise and the worth of man. Man has nobly toiled and rescued love from its own heedlessness. A part of our dearest possessions is the nobility and worth of our race. Those who have done nobly shall not be forgotten. All who have laboured with God until they have rescued love from danger, and brought forth to reason the justice of all the ways of God, are man's greatest benefactors, next to God. We have yet to learn how much the creation of God depends upon this order of service. The men of strength and perseverance who have rescued religion from reproach and made it one with science, with art, with material needs, with all that is human as well as divine, have written their names high up on the scroll of fame. In the years to come this quality of labour in the service of truth will be the first in honour among all the many glorious achievements of mankind. This shall be no empty fame; for in the years to come our knowledge of those with whom we live will embrace not only what they are, but the things they have achieved for the benefit of man in other lives. Fame is no empty bauble, a mere puff of praise when you are dead, but the grateful love and praise of man rightly and justly bestowed upon all the faithful toilers of the world.

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## INTERPRETATON LXXII

# RECONCILIATION

### CHAPTER XLV

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8. So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11. And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

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14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18. And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20. Also regard not your stuff; for the good of all the land of Egypt *is* yours.

21. And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23. And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26. And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28. And Israel said, *It is* enough; Joseph my son *is* yet alive; I will go and see him before I die.

THE road to reconciliation, or perfect love and co-operation between God and man, the church and the world, is long. This is the whole work of Time and Eternity under separate conditions. There are many days of strong desire and mutual revealing towards this

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final consummation, that give refreshing by the way. Were it not for these, our strength would fail us. The discovery of Joseph to his brethren is such an enlargement of our spiritual intelligence, as will open the way for the settlement of the spiritual host, not actually within the land of Egypt, but in Goshen, the frontier. The full activities of the intellectual world have been too long established and kept apart from the spiritual, to be suddenly made amenable thereto. It is a great step, however, to see and recognise the Divine and Spiritual quality of Sincerity, outside of all the prescribed boundaries and established ideals of religious life. But when noble Labour defends Love against its own weakness; when man dares to face the eternal and know its best or worst; when slavery and hard service in the realm of mind is preferred to any shame of superstition by the separation of love from the moral and spiritual life; man must know the divine nature of the Sincerity that has become glorious and powerful in the realm of mind. The spirit of fearlessness, of free investigation, of sincere devotion to truth in science, in material discovery, in every great centre of education that is of the household of the spirit, must, through the passion and strength of Labour in its defence of Love, be known at its true value. There is no real enmity between head and heart. There is nothing subject to the depths of feeling, that is not also subject to our knowledge. The world's search for truth must be fully reconciled with the church's search for goodness. But this discovery is subject to conditions. When Joseph discovers himself to his brethren, he causes every other man to go out. Nothing but absolute sincerity in truth can discover this divine relationship. Any flaw here, any service for gain, anything less than a perfect consecration to all that is true, whether it be of the changing or the unchanging, is ignorant of its own origin. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. This discovery is a time of

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fear. In religion man has so long rejected the dreamer, the innovator; the freedom of the spirit in the realm of the mind to go in and out at pleasure; that when this is found to be of the spiritual life, there is a fear that revenge will be exacted for this long separation and banishment from its own. But this fear is groundless; such separation has to be. The intellectual life must have the same quality of devotion that is given to goodness before man is ready for the double life of the objective and subjective states of truth. It is in this way that God makes provision for religion when the old ways must fail. The spiritual Sincerity that makes fruitful the realm of mind, will, in the age of want, uncover and draw forth the treasures laid up within. God sent this child of Sincerity into the life of mind, before the other powers of the spirit, to preserve to them a posterity in the earth or intellectual life, and to save their lives in a time of famine by a great deliverance. The sincerity that has been sold into bondage—cast into prison by emotional excess, and long regarded with fear in religious circles—will yet be the preserver of all that is best in the spiritual life. But this spirit cannot forsake its place of power in the realm of mind. The church, or cause of religion, must enlarge itself to include all intellectual activity before the world can be wholly reconciled with the church, and the method of science be married to the life of revelation. The Egyptians hear of this coming of the brethren of Joseph. Pharaoh hears of it, and bids them, with generous provision, to leave the land of famine, and come and be nourished in the land of plenty. The spirit that rules in mind, is glad to have help from every spiritual power. This beginning of fellowship in mind between the intellectual and the spiritual life, in all its promise, will be a day of rejoicing in the realm of mind. To each of his brethren Joseph gives a change of raiment, while to Benjamin is given five changes and three hundred pieces of silver. Each gift at this time undergoes a change, but

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only Love is first clothed with the full spiritual meaning and understanding in religion. The others must still be admonished not to fall out by the way. The sense of division between spirit and body, soul and mind, is very strong. These continually tend to draw apart and work along independent lines. It will be long before these four great divisions will be absolutely uniform. Wagons are sent from Egypt in which to bring down the wives and children of the brethren of Joseph. Ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat are sent by Joseph for his father by the way. Jacob finds it hard to believe that Joseph is alive. Sincerity has been so long absent from the religious life, that the declaration that this virtue is alive in the world, and ruler in the realm of mind, seems but as an idle tale. But this tale is revealed as true by the evidence of the wagons and things sent from Egypt. Wagons are means of progress, while the ass is the symbol of the moral and subjective state of intelligence. It is strong evidence of intellectual and moral progress in the world, that opens the way for this going forth of the life and activities of religion into the life of the world in the freedom and activities of the mind. These days of breaking down the barriers in mind, between the various powers of the spirit, are absolutely essential to the greater removal of all the walls of division between the outer and inner consciousness of being. The spiritual household must go down and be nourished in Egypt. When Jacob saw the wagons, he said: "It is enough; Joseph, my son, is yet alive: I will go and see him before I die." The life of the spirit is in all that is progressive in the world. The wagons, or chariots of God, are many. The life of the spirit by sincerity in the search for truth is moving forward along many independent ways that are long unrecognised. The day will come when all these diverging paths will turn and begin to converge towards a common goal. While our intellectual progress is first indebted to the

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spirit's sincerity, the spiritual life is next nourished by all the increase and abundance of knowledge gained in the intellectual realm. Back of all the severity and suffering man undergoes in time, is the sincere, true, and marvellous purpose of God to fill revelation with intelligent self-consciousness, and intelligence with consciousness in revelation. But the early operations of the heavenly life are long subject to ignorance. This world of ethereal and immortal life is confounded with fancy and illusion. These things are even feared as the beginnings of insanity. It will be long before they are sufficiently nourished by mind, and made subject to the order of the intellect, to become a component part of the world life. If the intellectual life needs the touch of the heavenly, the heavenly equally needs the influence of the earthly. Much work must be done on the frontiers by those who watch and keep guard over the flocks of revelation, before the shepherds and tillers of the soil will be able to eat at one table, and break the bread of knowledge, and drink the wine of immortal life together. But this poor child of Sincerity is in the world, and this Joseph that is now the saviour of his brethren, will yet be the saviour in Egypt, or mind, of the world's Redeemer.

## INTERPRETATION LXXIII

## GOING DOWN

### CHAPTER XLVI

1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3. And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4. I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

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5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him:

6. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8. And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

9. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11. And the sons of Levi; Gershon, Kohath, and Merari.

12. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13. And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14. And the sons of Zebulun; Sered, and Elon, and Jahleel.

15. These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17. And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18. These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19. The sons of Rachael, Jacob's wife; Joseph and Benjamin.

20. And unto Joseph, in the land of Egypt, were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21. And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, aud Rosh, Muppim, and Huppim, and Ard.

22. These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23. And the sons of Dan; Hushim.

24. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25. These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

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26. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27. And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28. And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32. And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33. And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34. That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

In contrast with spirit and soul, mind and body are to be considered as below. The fall of the angels and living forms of truth, is their descent through the mind into the abstract and finally into the materialised state of reception. This is no dishonour or reproach. In a noble building a strong and firm foundation is as essential as a good roof and a fair moulded cornice. Everything is right and good in the right time and place. Even our misconceptions of the nature of both earthly and heavenly things may serve us well, as long as they are made with sincere moral devotion to what is true. This going down is as essential as the later going up. When individuals cast aside the limitations of traditional faith, and go out into the wide world of freest and most exploring thought, it is not without a feeling of misgiving towards the unknown, as

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## THE DIVINE SEED.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Reuben | Desire | Simeon | Hearing | Levi | Illumination | Judah | Labour | Gift |
| Hanock | Dedicated | Jemuel | God is light | Gershon | A stranger there | Er | Watcher | Illumination |
| Phallu | Distinguished | Jamin | Right hand | Kohath | Assembly of the consecrated | Onam | Strength | Law |
| | | | | | | Shelah | Peace | Truth |
| Hezron | Blooming | Ohad | Powerful | Merari | Bitter | Pharez | Breach | Love |
| Carmi | Fruitful | Jachin | Founding | | | Zarah | Sprout | Obedience |
| | | Zohar | Nobility | | | Hezron | Blooming | Prayer |
| | | Shaul | Asked | | | Hamul | Pity | Discernment |
| Issachar | Sight | Zebulun | Touch | Gad | Obedience | Asher | Prayer | Gift |
| Tola | Crimson | Sered | Escape | Ziphion | Looking out | Jimnah | Prosperity | Illumination |
| Phuvah | Utterance | Elon | Oak | Haggi | Festive | Ishuah | Self-answering | Law |
| Job | Returning | Jahleel | God waits | Shuni | Fortunate | Isui | Answering | Truth |
| Shimron | Watch | Dinah (a daughter) | Feminine of Dan | Ezbon | Splendour | Beriah | Unfortunate | Love |
| | | | Vindicated | | | Heber | Companion | Obedience |
| | | | | Eri | My watcher | Malchiel | God is king | Prayer |
| | | | | Arodi | My posterity | Serah or Sarah | Jehovah is princess | Discernment |
| Joseph | Sincerity | Benjamin | Love | Dan | Psychic intelligence | Naphtali | Discernment | Gift |
| Manasseh | Making to forget | Belah | Consumption | Hushim | Hasting | Jazreel | God apportions | Illumination |
| Ephraim | Doubly fruitful | Becher | Youth | | | Guni | Protected | Law |
| | | Ashbel | Man of B al | | | Jezer | Formation | Truth |
| | | Gera | Enmity | | | Shillem | Recompense | Love |
| | | Naaman | Pleasant | | | | | Obedience |
| | | Ehi | Unity | | | | | Prayer |
| | | Rosh | Head | | | | | Discernment |
| | | Muppim | Obscurities | | | | | Sight |
| | | Huppim | Protection | | | | | Hearing |
| | | Ard | Sprout | | | | | Touch |

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well as encouragement towards a larger and nobler life. The spirit and life within seeks association with all our life, and yet shrinks from the consequences that must follow any premature acquaintance with this order of life. Notwithstanding this fear, Jacob is bid to put it away. By this descent into the mind in its sincerity of devotion to life and knowledge, this spiritual intelligence shall become a greater people. It is only after long ages of toil and suffering, apart from the right understanding of revelation, that all man's life in mind and body can be unified with life of soul and spirit. It is by the discovery of the spirit in the letter that mind obtains its noblest strength. This is the glory of mind. Even when it knows not the concrete, its creed is truth. All things are grist to its mill. It is omnivorous in its desire for food. It weighs, dissects, analyses, and experiments with every fact and theory of existence. To it the far and the near, the great and the small, the ugly and the beautiful, the loathsome and the attractive, are all legitimate subjects of research. Nothing is too sacred, and nothing too profane, for its inquisitive glance. Did revelation not come in dark and mysterious forms, our life would never be blessed with the ennobling strength of mind. Man must meet and conquer fear in every shape. Religion has to be established on its firm and everlasting foundations in the nature of mind. Though the living joy of revelation suffer for a time, and be even lost to sight for the sake of this strength, the spiritual in the end will be a greater people. The Israelites shall spoil the Egyptians, for the day shall come when all this state of intelligence of spirit, and consciousness of soul shall be as normal and natural to man as that of mind and body. This assurance comes to Jacob in Beersheba—well of the seven. This is the spiritual consciousness. On the spiritual side of our lives there can be no doubt of the final result. In this kingdom of mind Joseph shall put his hand on the eyes of Jacob ; Sincerity in the realm of mind shall touch

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in vision the true relation between the heavens and the earth. This first touch has in it the promise of the final and perfect blending of all that is within as well as without. Those who go down into Egypt are valued at sixty-six. This is the power of Understanding in Light and Revelation. Adding thereto, Joseph and his two sons, and the Patriarch who was not counted in this former valuing—because this is the spirit of both the heavens and the earth—we have seventy, giving Wisdom in Light, and the full promise of the Unmanifest in Revelation. This also is the wisdom of God in the ways of religion, both in the days of darkness and of light. In this descent there is the seed of every potentiality in the life of God. The diagram at the head of these pages gives the character of this seed. In the perfect life each of the twelve must be possessed of the quality of each. At this time, only Labour, Prayer, and Love have reached to the state of Discernment, and only Love has gone beyond this into the sprout or first touch of the life of fellowship between mind and body. The visions of Love are called Muppim—obscurities. Love is protected in its development by this very obscurity. The things heard with love, though not understood, are protected from doing harm by the dark cloak of mystery with which they are veiled. It will be seen that the Discernment of Prayer is from Serah or Sarah—the daughter. In prayer our perception of perfection is a state of consciousness before it is one of intelligence. The only representative of Dan is Hushim—hasting. This is the psychic state that should be as swiftly passed as possible. This is enchanted ground, full of illusion and misconception as to the nature of its own phenomena. While Love is the youngest of the twelve, Benjamin has, even when but a lad, the most sons. Love is the most fruitful of all our spiritual attributes. These names and their meanings are full of infinite suggestiveness. Whoever gleans diligently in this field, will find whole sheaves left in unexplored corners, and abund-

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ance of full ears upon the ground. To wait to gather all in these interpretations would be to linger too long by the way. The greater things to come call us on. These are the beginnings, and we upon whom have fallen the ends of time, are eager and ready to know the last things. It may be profitably noticed that Shaul—asked—the prayer of Simeon —Hearing—is born of a Canaanitish woman. This is the lower or merchant state of religion. Here it is when man hears the voice of God within, he asks to be led altogether of God, instead of nobly relying upon himself in many things. We have to outgrow the tendency to lean too much upon God and too much upon self. The true relation is one of co-operation. This is God's covenant. God will hide and escape from us in the mystery of revelation until we have borne our part in the great labour to see and to know.

## INTERPRETATION LXXIV

## THE BEST OF MIND

### CHAPTER XLVII

1. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and, behold, they *are* in the land of Goshen.

2. And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4. They said moreover unto Pharaoh, For to sojourn in the land are we come ; for thy servants have no pasture for their flocks ; for the famine *is* sore in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee :

6. The land of Egypt *is* before thee ; in the best of the land make

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thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How old *art* thou?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

13. And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17. And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18. When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19. Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21. And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

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22. Only the land of the priests bought he not ; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them : wherefore they sold not their lands.

23. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh : lo, *here is* seed for you, and ye shall sow the land.

24. And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25. And they said, Thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26. And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part* ; except the land of the priests only, *which* became not Pharaoh's.

27. And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly.

28. And Jacob lived in the land of Egypt seventeen years : so the whole age of Jacob was an hundred forty and seven years.

29. And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me ; bury me not, I pray thee, in Egypt :

30. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

THE best of mind is at its point of contact with spiritual principles and personal Revelation from God. This is the land of Goshen—frontier. The noblest life of the world is on the fighting line of advance and progress. Life is most sincere and progressive in new lands under new conditions, when new institutions are to be founded and the present is conscious of its importance to the future, as well as of its indebtedness to the past. The people of the spirit are shepherds ; they are both the keepers and the flocks of the living truths. The people of the mind are agriculturists. These till the earth or intellect and help it to bring forth the good grain of knowledge, and the many



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spicy and savoury things of this division of consciousness. There is both the taste and the perception of mind. A strong mind is known often, more by the taste of its product than by the nature of its knowledge. It is a great step in the progress of the world to recognise the value of both the shepherd and of the tiller of the soil. This is the reception of Jacob and of five of his sons in the court of Pharaoh. Each blesses the other. Pharaoh inquires into the former years. Mind asks of the past as well as of the present. "How old art thou?" is equivalent to "How much have you learned of the value of time?" The noblest spirit of to-day is free of the vaunting pride and sense of superiority of the present over the past. This one says, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Every man's spiritual might is by knowledge in revelation, together with the religious quality of devotion towards God. The larger value ascribed to the former generations is the deep sense of the debt of the present to all that has gone before. Whatever we have done to-day was made possible by the labours of yesterday. He who laughs at yesterday and feels no debt to time has not yet learned to live wisely in the present. This reception of Jacob and of his sons in the land of Egypt is due to Joseph—Spiritual Sincerity in the search of truth. This is the appointed of God to make reconciliation between the church and the world, the bound and the free, the established and the dissenting. Were nothing fixed and established there could be no recognition of the value of time, and no vast accumulations of wealth and influence in the cause of religion. Without dissension and innovation the established would become altogether corrupt. Sincerity gains successively the money, the cattle, the land and houses of the Egyptians as the property of Pharaoh for food. In return for the

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land, Pharaoh is to receive the fifth part. The fifth part is the recognition of the spiritual value, and the sacrifice of the outer for the inner and not of the inner for the outer. Only the priests' lands are not alienated. The priest is the power to go between, or the cultivation of the sense of relationship between man and God. This should always be free. The established power should never sacrifice or interfere in any way with this right of the individual. In all the realm of mind Sincerity will yet win for us a state of establishment in religion that shall not interfere with this sacred right of the individual. There is nothing in all the labours of the present in the fields of intellectual progress, that is so vitally essential to human well-being as this reconciliation between the law of association and of individual freedom. To provide for this openness of intercourse is to give to the children of the spirit the very best there is in the realm of mind. Jacob—the Might of the Spirit—exacts a pledge from Joseph not to bury him in the land of Egypt. The death of Jacob is but the end of one cycle and the beginning of a new. Blessed are these deaths that open the way to larger life. But the divine abstractions—the bones or inner meanings of the spirit's life—are not to be found alone in the realm of mind and the works of time. These are buried in the cave of Machpelah—the doubling of time and of eternity. We are to look for the true life and resurrection at this point of conjunction between the mortal and the immortal. Nothing is finally essential that is not by nature eternal as well as graced with the fruit of time. Nothing that is wholly eternal belongs to man. This is God; the Unmanifest; the Amen; the end of all effort and prayer. Nothing that is wholly of time belongs to man's final life. The seed is immortal and the increase is the product of mortal toil. Here is the great law of sincerity in truth. Before this law everything that is only historical and material will fall away from religion, while man will cease to claim for himself

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what belongs to God. The very essence of our human blindness and vaunting egotism of mind is found in the identification of man with God. To feel your oneness with God is far different than to say, I am God. While God shall dwell in us there will also be both the sense of self and of God. Without this, life would be bereft of all that makes it sublimely beautiful and worthy both to man and God.

## INTERPRETATION LXXV

## GREAT AND GREATER

### CHAPTER XLVIII

1. And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6. And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come into Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8. And Israel beheld Joseph's sons, and said, Who *are* these?

9. And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10. Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

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11. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the names of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18. And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

SOME things are so great that it is hard to believe in the possibility of anything being greater. When in spiritual sincerity to truth, man learns to know the law of existence, beholding the mutual adaptation of the heavens to the earth and of the earth to the heavens, all things desirable seem to have appeared and to have annulled all that was before found undesirable. This is Manasseh—causing to forget. Here man, in all the

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activities of the material as well as of the spiritual world, finds himself blessed of God. Those who recognise this relation of one form of wealth to another, and fail not in its practice, are no longer injured by any amount of good fortune. But greater than this knowledge of the law, is the actual subjective life thereof in the dream and vision. This dual life of the objective in the subjective and of the subjective in the objective is Ephraim—doubly fruitful. Though this state comes after the other into the life of mind, it is the greatest. This larger discernment of the law and realisation of truth are born of spiritual sincerity in the service of mind, before the old spirit in religion passes away. Those who are truly spiritual, when feeling the old life ebbing away and no more able to see God in the things they have loved, are not fearful in this hour of dissolution. Though one mighty wave of religious life has spent its force and is gliding back again in the mighty law, they behold others far out rolling inwards. When Jacob is sick, one tells Joseph; and when Joseph starts to see his father, one tells Jacob. This nameless one is the mind that is over all. The great and wise householder of many mansions brings forth things new and old. Even when the eyes are dim and no more see, there is for the spirit the blessing of discovering the life of God in a larger world. When sincerity seems dead in the religious world, it is found again among the faithful workers in the realm of mind, to whom all things are sacred and food of knowledge. Of these comes this perception of the law and doubly fruitful life in truth. The day will come when in the spirit, even as the old faith glides away, to take its place with the things that have had their day, man will say of Spiritual Sincerity in the free life of mind, "I had not thought to see thy face: and, lo, God hath shewed me also thy seed." The great day of this expiring spirit goes back to Luz—a curve—in the land of Canaan, when the greatness of the law of existence was first perceived and its promise received. This curve is the point

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and law of return. Everything ascends to as well as descends from God. The whole natural world is destined to be filled with the spiritual life, and the spiritual life to receive into itself all that is natural. In this land of the order and relation of the two worlds, God has promised to make this the inheritance of his children. Though Rachel—the first consciousness in Revelation of this abundance—dies before Ephrath—this double state of fertility—is reached, in giving birth to Benjamin—Love—this double state is at last reached, in the seed of Joseph. Though the hope of one age falls short, it is taken up by the next and carried still nearer to the far off goal. Life expands from age to age, and these deaths of the patriarchs are all, but the passing away of one cycle, by life's expansion into a larger circle. While the new spirit represented by Joseph would give the pre-eminence to Manasseh—the Law—he being the elder; the old spirit, recalling by memory the vision of other days, gives the pre-eminence to Ephraim. While Manasseh shall be great, Ephraim shall be greater. While the ideal that comprehends the order of the heavens and the earth is great and fruitful, the life of their actual realisation is the greater. In these two, centres the blessedness of the spiritual life. "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh." To Joseph is given one portion more than to his brethren. This portion was taken from the Amorite—mountaineer—by the bow and the sword. This double portion is gained first by violence and strength. It is taken from the mountaineer. This is the pre-eminence taken from the loftiest and most superior range of intelligence and bestowed upon those who, to intellectual toil in the service of truth, have added the subjective state of dream and vision. To these are open all lands and seas. They have found the place where God dwells and for them the unknown or distant has become the known and near.

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## INTERPRETATION LXXVI

# LAST AND MOST PRECIOUS THINGS

### CHAPTER XLIX

1. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

5. Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations.

6. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7. Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8. Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9. Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

11. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12. His eyes *shall be* red with wine, and his teeth white with milk.

13. Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14. Issachar *is* a strong ass couching down between two burdens:

15. And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16. Dan shall judge his people, as one of the tribes of Israel.

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17. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18. I have waited for thy salvation, O LORD.

19. Gad, a troop shall overcome him: but he shall overcome at the last.

20. Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21. Naphtali *is* a hind let loose: he giveth goodly words.

22. Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

23. The archers have sorely grieved him, and shot *at him*, and hated him:

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

25. *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph: and on the crown of the head of him that was separate from his brethren.

27. Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28. All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite.

30. In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32. The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

IN any union of the two modes of intelligence, there is prophetic foresight and promise of the things to come.

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As the smaller circle glides into the larger, the full meaning and compass of life in its furthest and final unity of the outside and the inside of all things, is seen and felt. These words of the dying patriarch tell of the things that shall befall in the last days. These are the last days of Time, before Time shall be no more, because of the things that are Eternal. This is the simple and natural way in which Time ceases. The terror that has clustered around the idea of an end to our world, by some awful natural or supernatural event, is born of ignorance and superstition. Here science has been as impotent as religion. But even such fears are means of progress. They furnish the cause for courage and moral heroism in the life of men. To behold these last things, there must be a general assembly and grasp of life in its great divisions. "Gather yourselves together," is twice repeated. There must be both the consciousness and intelligence of each of the twelve before we can grasp and hold all things firmly together.

Reuben—Desire—is the first-born, the very Might of the Spirit's Might, the beginning of all strength, the excellency of dignity, and the excellency of power. Strength, and ardour of desire is becoming to man. It is the very force that sets all the wheels of life in motion. To quench desire is to destroy the very wish to live. The heavens desire the earth, and the earth desires the heavens. Man desires God, and God desires man. Great and excellent as this is, there is still an excellence beyond. Desire is not to have the pre-eminence. It is unstable as water. It is agitated by the strength of the spirit, even to the point of destroying and endangering all the fair adventures launched upon these seas. It is too eager, too impulsive. It would leap the bounds of time and accomplish all things in a moment. It seeks to usurp the prerogative of the Might of the Spirit in the full union of Time and Eternity. This is the going up to the bed and defiling the couch. There can be no pure rest and union of

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revelation with intelligence, that is not the fruit of man's toil and suffering, as well as of God's giving. No one can enjoy the fruits of age, who has not borne the yoke of restraint and labour in youth. There is no knowledge without experience, and no experience without time and labour. The individual can only pay his debt to the many by making some noble contribution to the world's wealth. If to-day we pluck our fruit before it is ripe, pain will to-morrow teach us wiser things; until in other days we plant and dig, watch and wait, until the fulness of time has come. Desire will betray us to the cross of pain until all is finished.

Simeon—Hearing—and Levi—Illumination—when divorced from other powers, act with cruelty. To seek after secret things, and neglect the things that are revealed, is an assembly of dishonour and reproach for religion. From such, true honour of God and man will refrain. These two act beneficently, only when divided in Jacob and scattered in Israel. The cities of Simeon must be taken from those of Judah. Labour must surround and protect the inward Hearing. The cities of Illumination must be of the best states of consciousness of each of the twelve. The heavenly things without the earthly, spiritual expression without physical health and purity, and goodness without intelligence, ever act destructively. They dig through the wall of our self-protection. They make us weak and naked, instead of strong, and clothed with beautiful garments. In the last days, these gifts must be guarded from separation; and every interest of spirit and body, soul and mind, receive its just attention.

Of all our powers, Judah—Labour and perseverance in the path of every perfection—is most to be praised. This is the noblest of all. Only the strong hand of labour shall be in the neck of its enemies. This is to grasp the law and to persevere in its fulfilment. Every other excellence must wait upon and honour this one. Thy father's children shall bow down before thee. He is a lion's whelp. He

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stoops down and crouches as a lion, even as an old lion, who has learnt to watch and wait for the prey. Nothing can rouse or turn aside true labour from its purpose. In this spirit man resolves to know and to be, whatever God has purposed. He cultivates both modes of arriving at knowledge, the intellectual and the conscious; binding his foal—the intellect—to the vine of revelation, and his ass's colt—the consciousness—unto the choice and last state of revelation with understanding. His garments are washed in wine, the very life of revelation, while the teeth —the dividers, are white with the milk that is milked out of these celestial cows by right division. Unto this power will be the gathering of all power. The Labour that perseveres to the end shall rule the world without a rival. The sceptre shall not depart from Judah, until Shiloh —sent forth—shall come. When all of God has been sent forth through the labour of the within towards the without, and of the without towards the within, labour shall cease and rest be found.

Zebulun—Touch—dwells at the haven of the sea. From the conscious touch of body upon spirit, and spirit upon body, are sent forth all those great adventures into the unknown. To this haven shall every victorious seeker return, to know the full bliss of the double consciousness of the heavens and the earth. The east shall enter into the west, while the west shall possess the east.

Issachar—Sight—is compared to a strong ass couching down between two burdens. This is the double burden of beholding the spiritual in the natural, and the natural in the spiritual. Through such sight, rest shall be found. This is the land that holds all pleasant things. But sight must bow the shoulder to the yoke and become a servant unto tribute. Sight must serve Labour and Discernment, and all other gifts, for sight alone of the wealth of existence would but drive us to madness. Here man must bear being the captive of revelation until understanding has made captivity captive.

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Though Dan—Psychic Intelligence—is not one of the twelve, yet shall he judge his people as one of the tribes of Israel. This is a subtle form of intelligence, and so compared to the swift and varied motion of the serpent class. The one thing accomplished by psychic intelligence is the upsetting of the ordinary ways of the intellect. This is it that biteth the horse's heels, so that his rider falleth backwards. For this salvation the spirit waits. When once man realises that life has another and more glorious state of intelligence and consciousness, nothing will keep him back from exploring and possessing. This is the discovery of the new world and no dangers of the passage, nor of the unknown can keep back the hardy and strong from adding this realm to the known and inhabited world.

Gad—Obedience—is long overcome by a troop of strong habits of devotion to partial things. But in the end, the noble strength of Obedience shall overcome all this evil troop.

Out of Asher—Prayer—the continual prayer for every excellence will come to the obedient, the true bread of knowledge, and many royal dainties of inward delights, and fellowship with the Heavenly Host. From Naphtali —the clear Discernment of the meaning of the vision come the goodly, straightforward and simple words of the pure Understanding.

Joseph—the Increaser, or Sincerity in the service of truth—is as a goodly bough, a fruitful bough by a well, whose branches hang over the wall, offering food, outside of the fenced-up states of creed and dogma. To the sincere seeker, there are no boundaries. For all such, the universe is an open common. But whoever thus seeks the unfenced state of truth, becomes the target for all those who think it is only in their special possession. Though Sincerity suffers in this strife, yet the right of individual freedom and direct relationship between man and God must be established. This bow of perfect Sincerity shall abide in strength,

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until the life of truth shall be without walls. The strength of the mind of God and of the rock of the Cosmic Consciousness, the stone of Israel, is on the side of Sincerity. From thence shall come the shepherd of all the sheep, the right division between all things of time and eternity. Perfect sincerity shall be sustained by all the precious things of the heavens above and of the earth beneath, and of the great deep of mystery lying under the earth. By this power man shall drink of the milk of the Divine Consciousness, and know the innermost and most secret things. The blessing of the father of the twelve—the Spirit of Might in the union of the heavens and the earth, shall prevail over every earlier state of Light, Revelation and Knowledge; and this blessing shall rest upon the head of Joseph, and on the crown of the head of him that was separate from his brethren, by labour, and search for the true understanding. Those who have in perfect sincerity sought the truth at any cost of suffering or loneliness in the world, will be the first to discover this associate life that explains and justifies all, and redeems nature with spirit and spirit with nature.

Benjamin—Love, is compared to a wolf. Of all wild things the wolf is the most desperate when driven by hunger. It will devour its own kind when they fall, and even gnaw itself in its extremity. This is Love. There is nothing so hungry as love, and nothing so desperate when in want of food. In the morning he shall devour the prey, and at night he shall divide the spoil. In the outgoing, love must devour all things for food. The individual must receive all into himself, before, in the night of love and vision, he can give all things to the world. The demand of the individual for self realisation must long seem fierce and cruel. In the last days this will be found to be the giver of all good things. These are the blessings or perfections to which these twelve powers of our spiritual manhood are to be evolved. These are the blessings that must come

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to all by the Might of the Spirit in the union of revelation with intelligence. These are the abstractions or unclothed truths that are buried at Hebron—conjunction between Time and Eternity. This is the only place from whence the fulness of life can come.

## INTERPRETATION LXXVII

## A TIME OF TRANSITION

### CHAPTER L

1. And Joseph fell upon his father's face, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

4. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5. My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him both chariots and horsemen: and it was a very great company.

10. And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning

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to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12. And his sons did unto him according as he commanded them:

13. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19. And Joseph said unto them, Fear not: for *am* I in the place of God?

20. But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's children of the third *generation*; the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26. So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

THE death and mourning for, and burial of Jacob, marks a period of transition. The forms under which the spirit has found expression in one age must suffer disintegration,

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before the larger life of the children of that spirit can find full expression. But before this partial expression is given for this purpose to the work of Time and Eternity; it is embalmed in Egypt. In the realm of mind, man is both conservative and radical. While doing his best to get at the root of things and promote new life, he struggles hard to keep and preserve the things that are dead. In the east, where spirit is regarded as everything and the body as nothing, bodies are quickly given to the flames or to the devouring vultures. In the west, they are buried in the decomposing and all sweetening earth. In Egypt and many other south lands, the principle of embalming and keeping dead bodies as long as possible was the ancient practice. All the customs of our world in the many divisions thereof are in some way representative of spiritual things. Here in the active life of the west, the old forms are received into our intelligence and habits, until they slowly disappear by the law of decay, and the pressure of a continually enlarging demand of the later dead and the living. But dead things will grow deader. We shall think less and less of the body that is cast off, until there is no more a body that is not one with the immortal spirit. The last bodies that the spirit employs before it gains the victory over death will seem to be doubly dead. All that is finest and best of the flesh will be drawn out, and we shall see but the empty shroud of life. By natural gradations we shall think less and less of dead things until we see in them nothing whatever to think of. What is true of the bodies of men will be also true of the bodies of our religious devotion. The last bodies of religion to be produced that shall die will be the deadest of all dead things. The hardest to get rid of will be these old bodies of truth, that have been embalmed by all the cunning and contrivance of the physicians of Egypt. That which has been long associated with our holiest affections, and which even in death still preserves the resemblance of life, is hard to put aside. Joseph fell



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upon his father's face and wept upon him and kissed him. In the passion of sincerity, we weep over and cling to the things that are dead. We employ all the force of understanding in the power of mind to keep with us and preserve that which is dead. But the Spirit, while yet alive, pledged Joseph to bury him in Machpelah. The power of the Spirit, the very life of God in man, has pledged Sincerity to give all things to the full working of the law of Time and Eternity. This obligation of Joseph is supported by Pharaoh, the sovereign power of the spirit in the realm of mind. And Pharaoh said, "Go up, and bury thy father, according as he made thee swear." In this work Joseph is aided by all his brethren, all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. These are the things that have stood the test of time. These all help to put away the things from which the life has departed. Only their little ones, their flocks and herds, they left in the land of Goshen. The young life of the future has nought to do with death, nor with the living flocks and herds of present revelation. Those that mourn are a great company of chariots and horsemen. This is the task of intelligence and progress. The great mourning is at the threshing-floor of Atad—thornbush. The thorn of the flesh is the flesh, and the flesh is representative of the letter. This great mourning is the sorrow of the world in putting away the letter that once held the spirit of life, which in the progress of the expanding spirit has become inadequate for its needs. By the people of Canaan—the low, this place is called Abel-mizraim — the mourning of the Egyptians. Those who still live in the former things think it simply a fault or grief of mind that seeks to put away the ancient forms in religion. But this is also the work of the spirit. The new life-seeking expression pushes away the husk from which its own life has come. This is the very law of life. The day will come, however, when the form and the spirit of our devotion will be so

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absolutely one in nature, that death will be altogether eliminated from our world. In the advancing years, religion will be established upon its firm and everlasting foundations. Until that day is reached the things that are not equally divided between goodness and intelligence, form and substance, will be subject to the dissolving power of Time, pressing into Eternity; and of Eternity pressing outwards into Time. This is Hebron—conjunction, and the cave of Machpelah—a doubling. There are dark and gloomy, as well as bright and festal, days. Man is created by walking in the darkness as well as in the light. Some things ripen by exposure, and others by concealment. Though life flows on into new embodiments, the old should have affectionate treatment and noble burial. The pomp of death and the increase of sorrow are also ministers of life. But however long in sincerity we may cling to the former things, we must at last, by the very nature of sincerity, give them into the keeping of this mighty sepulchre of Machpelah. By the understanding that separates the form from the substance we are casting off the corruptible and taking on the incorruptible. The day shall come when this grave shall give up its dead. We shall yet see the part in the whole, and justify, in the final result, all the many and strange forms under which the spirit has found expression. There is a flower of immortality blooming in the darkness of the tomb. When in religion we fear the strength and power of sincerity, we fear that which God has ordained, and sent before to make way for the preservation and increase of the spiritual life. Though the old is dead, and the old form is put away, Sincerity will not be disloyal to either the old or the new. While all times of change and transition are times of lamentation for the dead, as well as of rejoicing for the living, the interests of truth are set fast above time and decay. While Joseph is now the master in the realm of mind, there is no revenge in the Spirit of Sincerity for its long toil and forced loneliness

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in the world. Joseph sees in Egypt the third generation of Ephraim—the doubly fruitful, one of the objective and subjective states of truth and also the children of Machir—salesman, the son of Manasseh. Those who most know the law, sell all things for truth. But the day comes when Sincerity dies in the realm of mind, and against this day the powers of our spiritual perfection are pledged in the day of their deliverance from this realm of bondage, to carry up the bones of Joseph and to bury them in the sacred land of the fulness of our possession from God. Though sincerity is long embalmed and preserved in mind, the day comes when there is no longer room in mind for all the activities of the spirit in man. The bones, or abstract ideas of sincerity, must be borne from thence. Man must enlarge his conception of life and take in the full realisation of the soul in the mind, and of the mind in the soul, the body in the spirit, and the spirit in the body. By the very law of burial in Machpelah all of the life of God and Eternity is destined to pass over into time and humanity; and all of the ripe fruit of time and perfection of the human, to find itself in God and in Eternity. The great departure out of the land of mind, into this land flowing with the milk of the spiritual meaning of revelation and of the honied sweetness of the soul's consciousness will be the theme of Exodus, or Book of departures, to follow this of Genesis, the Book of beginnings, now for the first time unsealed and clearly uncovered to the world. If the joy of the reader is as the joy of the writer, he will scarcely know how to contain himself, for the joy he finds here in awaiting the world.

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